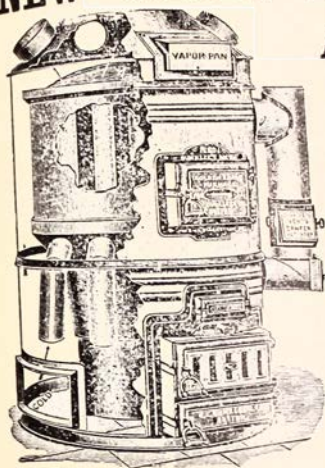


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PREMIUMS FOR SUBSCRIBERS.

When we commenced this work, we hoped to be able to make our subscriptions sustain the magazine; but we have from time to time drawn to our assistance new combinations, as advertising, etc. Now, again, we propose for the assistance all, and in the hope of extending the circulation of *Facts*, to offer as premiums photographs of our *leading Spiritualists*, especially the *Mediums and Lecturers*. Meanwhile, we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named.

The first one we will mention is a picture of a company seated in the auditorium, consisting of several hundreds,—the leading Spiritualists, mediums, and speakers being, in most cases, prominent, and therefore good likenesses. This is well worthy of a position on the walls of any parlor.

Next we mention a similar picture, taken in front of the new Association office.

A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monahasset, yachts, wharf, etc.

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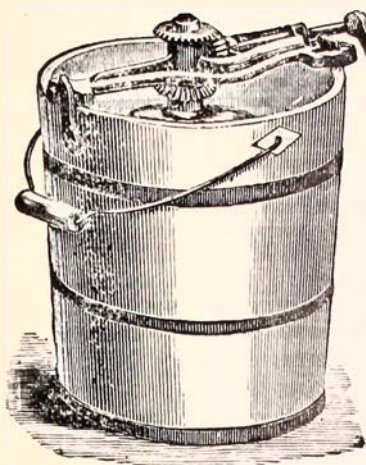
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FACTS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

THE MISSION OF *FACTS*.

We wish in this number to thank our readers for what they have done for *Facts*, by their sympathy and material aid. We know the work we have been endeavoring to do is not a perfect one, nor can it be with the means at our command, but we hope at some future time to realize that it has been but initiatory to a larger and grander one. Those experiences which have taught us the most should be to us blessings, not in a material way only, but intellectually, for that which is for our greatest good is our reward.

Material science teaches us to look to the innermost parts of things, and learn of them; so, in the science of Spiritualism, are we taught to look beyond that which we see to that which is hidden, and only seen in the results. So, while we put before the public this book, called *Facts*, we shall endeavor to instruct, in every way possible, through its pages that unfoldment which may come from the light of the immortal spheres, and to promulgate, as far as we may, a knowledge of that future existence toward which we are all tending; and if we may, on the highway of life, drop a few seeds by the wayside, which shall spring up and bear fruit to feed some hungry traveler who is worn and weary traveling toward his heavenly home, we shall feel that our lives have been worth the living.

We ask the co-operation of all interested in disseminating the truths of Spiritualism to add their mite that some one may be benefited, then they will feel that, however small may have been the kindness, the consciousness will remain that they have done what they could to help elevate a brother man, and, in the measurement of infinite wisdom, their acts will stand out brighter and clearer in the realms of light than they who say: "We have our own, let others get theirs."

We have placed this magazine before the public; let all who are interested in the truths it teaches help to spread it throughout the land. Its pages are open to those who can, from their own experiences, give something which may be a benefit to others.

We do not underrate any of the important questions of general interest, and which are especially so to progressive Spiritualists who think for themselves rather than accept, by silent faith, those things they know not of. We believe that, to thoroughly understand these subjects, more knowledge of spirit phenomena is needed than is generally understood when commencing to investigate these subjects; therefore, that the best and most effectual way to a good worker in any cause is to first know your relations to the spirit world. We do not mean that you must necessarily accept everything that some one else believes to be true, but that this knowledge of immortality has a large influence upon all great questions which affect the welfare of mankind; consequently, we shall be better able to teach those truths by learning those of spirit communion. If our reasoning be correct, then it is important that all learn this science, and know that the individual exists after what is called death. Should you agree with us in this, we shall hope to see your name among our subscribers. We may not be doing this work in your way, but some one may be led to investigate this subject in their own way by our suggestion, and we shall have accomplished our object.

We should not lose sight of this, that mental phenomena only can prove the existence of intelligence whether in or out of the physical body. The ants' actions are only an index of their intelligence. So with man; we know his intelligence by his acts, and, if these are found, we are bound by the first laws of science to accept them. Therefore, if you would know more of the basis on which to build this mental science, you are bound to respect its phenomena, and to learn from it the truths which it teaches. In this way all science must be acquired, and in no other can we expect to be educated.

If any of you feel that we are collating any of these truths which are worthy of your assistance, please let us know it by the substantial way of a dollar for *Facts*. Our premiums, as you will see by reference to another page, include pictures of some of our best mediums and lecturers, and we are constantly increasing our list. They are worthy a place in any parlor as works of art. Read the opinions of others, and subscribe.

LIST OF PREMIUMS, MEDIUMS, LECTURERS, ETC.,

which we are ready to deliver. We have already secured pictures of the following well-known persons, and have the promise of others, which we shall add as soon as possible:—

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MISS HELEN BERRY, Boston, Mass.
DR. H. B. STORER, Boston, Mass.
DR. J. V. MANSFIELD, Boston, Mass.
MR. JOHN WETHERBEE ("Shadows"), Boston, Mass.
MR. GEORGE T. ALBRO, Boston, Mass.
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MR. EBEN J. COBB, Boston, Mass.
MR. JOSEPH D. STYLES, Weymouth, Mass.
MR. L. L. WHITLOCK, Providence, R. I.

TESTIMONIALS REGARDING OUR PREMIUMS.

BOSTON, Dec. 10, 1884, 29 Indiana Place.

MR. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist shall be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being nearly two and two-thirds larger than the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve.

If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.

Yours fraternally,

H. B. STORER.

BOSTON, Dec. 30, 1884.

TO MR. L. L. WHITLOCK:

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of

Yours cordially,

HELEN C. BERRY.

No. 1 ARNOLD STREET, BOSTON, Dec. 30, 1884.

TO MR. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt that it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.

Yours in brotherly love,

GEORGE T. ALBRO.

FACTS.—MISCELLANEOUS.

INTERESTING LETTER FROM HENRY KIDDLE.

Editor of *Facts* :

My attention has been especially called to the very interesting communication of Dr. H. G. Petersen on pages 61-66 of Vol. III. of your valuable periodical, relating a case of psychography through Dr. Slade, in which certain Latin and Greek inscriptions were executed, and were signed "L. de Mont."

Of the Latin writing, the source is given in the psychograph itself: "*Ex lib. de Virg. veland.*, c. i.," which, I perceive, the translator has failed to interpret correctly, construing it, "From the Book of the (*veiled?*) Virgin." The passage is, in fact, one of the earliest and most celebrated statements of the Christian Creed, from Tertullian's treatise, "*De Virginibus velandis*" (*Concerning the Veiling of Virgins*), which he wrote to advocate the wearing of veils by maidens, the contrary being the custom in that part of Africa to which he belonged, although married women were always veiled.

The Greek passage is another celebrated, but earlier, statement of the Creed, found in the celebrated work of St. Irenaeus, *Contra Haereses* (*Against Heresies*), Lib. I., c. x. This is not quoted with perfect accuracy, there being omissions and some incorrect spelling; hence the obscurity in the translation. I venture to offer a translation, supplying deficiencies:—

"For the Church, although dispersed throughout the whole world to its utmost limits, hath received from the Apostles and their disciples the belief that there is one God, the Omnipotent Father, the maker of heaven and earth [*koi tēn gēn* is omitted in the psychograph] and the seas, and all things therein; that there is one Christ Jesus, the Son of God, who was incarnate for our salvation; and the belief in the Holy Spirit, who, through the Prophets, announced the dispensations and advents of God, the birth of our beloved Lord Jesus Christ of a Virgin, his passion and his resurrection from the dead, and his ascent, in the flesh (*ensarkon*) into the heavens; and his appearance (or advent—*parousian*) from the heavens in the glory of the Father, for the consummation of all things and the resurrection of all flesh of all mankind; so that to Jesus Christ our Lord, and God, and Saviour, and King, according to the good pleasure of the unseen Father, every knee should bend, of those in the heavens, on the earth, and under the

earth, and that every tongue should confess him ; and he will pronounce a just judgment upon them : he will send the spirits of wickedness, and the angels who have transgressed, being in rebellion, and the impious, the unjust, the lawless, and the blasphemers among mankind, into everlasting fire ; but to the just, and the holy, and them that have kept his commandments, and have continued in his love — either from the beginning or since the time of repentance — having given them life, he will give immortality, and will obtain for them everlasting glory."

Irenæus lived in the second century, and this is the earliest form of that creed which subsequently, through the labors of theologians and councils, became what is at present recognized in the Church as the *Niceno-Constantinopolitan Creed*. The work from which it is extracted — *Against Heresies* — is the only complete one of the author that has come down to us.

Who L. de Mont is, or was, I have no clue to ascertain at present ; nor is the reason of his making these citations from the early Christian Fathers at all apparent, except as a marvel, which the execution of this psychograph, especially in the time stated, assuredly is. L. de Mont certainly did not read Tertullian and Irenæus from Dr. Slade's mind or brain ; and it is obvious that no one present quite understood the passages or knew their origin. Was it a reminiscence from the ecclesiastic lore of the psychographer, or intended as a lesson on divinity for us mortals, — an endorsement of the old creed, from his present spiritual standpoint, or a piece of sarcasm upon its delusive misleadings, now, probably, so obvious to him after the enlightenment which has come to him since his translation ? Perhaps he will inform us as to these points on some future occasion. In the meantime, his interesting psychograph remains as a valuable contribution to the great spiritual thesaurus of this time.

NEW YORK, Dec. 5, 1884.

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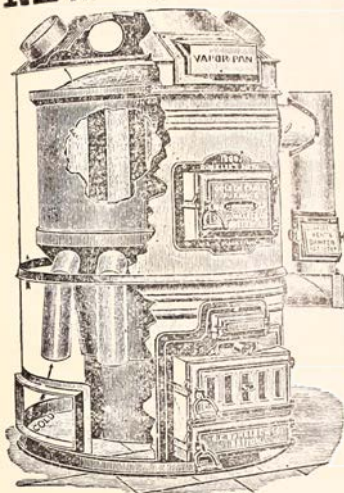
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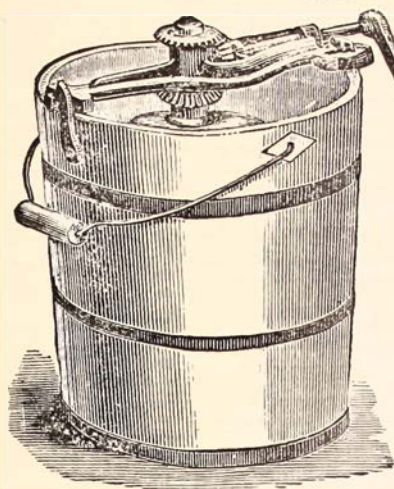


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We can do every description of work,—Machinery, Furniture, Buildings, Autograph Letters, Illustrations for Trade Catalogues, etc. By this process illustrations are made **CHEAP**, thus bringing it within the means of everyone to show their wares in picture.

The 'Crayon Electrotpe' is a recent invention for producing lithograph effects by letter-press printing. The plates are made by our patented photo-electrotype process of engraving, and will print equally as well as a line-engraving. The advantage of this class of work is that it has the appearance of a large amount of labor, while in reality it costs much less than line-engraving, producing a soft and delicate effect at a comparatively small cost. For illustrating books, catalogues, etc., we believe the Crayon Electrotpe will be largely used in the future. By sending pencil sketch or photograph, estimates will be promptly furnished. For specimen sheet of our work, and further particulars relating to our new art, address

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PREMIUMS FOR SUBSCRIBERS.

When we commenced this work, we hoped to be able to make our subscriptions sustain the magazine; but we have from time to time drawn to our assistance new combinations, as advertising, etc. Now, again, we propose for the good of all, and in the hope of extending the circulation of *Facts*, to offer as premiums photographs of our *leading Spiritualists*, especially the *Mediums* and *Lecturers*. Meanwhile, we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named.

The first one we will mention is a picture of a company seated in the auditorium, consisting of several hundreds,—the leading Spiritualists, mediums, and speakers being, in most cases, prominent, and therefore good likenesses. This is well worthy of a position on the walls of any parlor.

Next we mention a similar picture, taken in front of the new Association office.

A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monahasset, yachts, wharf, etc.

These we shall deliver as fast as ordered; and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be ready as soon as possible. See list of subjects.

These pictures are over twice as large as regular cabinets. They will be finished in the best manner, and sent, postage free, at the following prices:—

No. 1. For each picture, without mounting, or on thin boards, 50 cents.

No. 2. Mounted on gilt-edged beveled boards, 75 cents.

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Or, as premiums for *Facts*, your choice, as follows:—

To each renewable or new subscriber paying \$1.00, one No. 1 picture.

For two subscribers, one of whom must be a new one, \$2.00, and one No. 2 picture.

For three subscribers, two of whom must be new ones, \$3.00, and one No. 3 picture.

These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, at any photographic gallery.

Now, friends, will *you, our old subscribers*, help us, and by renewing your subscriptions for another year, and by persuading your neighbors to subscribe, put us under renewed obligations, as well as securing for yourselves these beautiful pictures.

Samples can be seen at the office of the *Banner of Light*, and all advantages gained which could be by addressing *Facts Publishing Co.*

Messrs. Colby & Rich are our regular wholesale and retail agents, No. 9 Bosworth Street, Boston, Mass.

Our list of pictures will be increased as fast as possible.

We believe these pictures to be the best photographs ever offered as premiums. The size is a good one for an easel, or large enough for a wall picture when framed. They would cost at photographic galleries from nine to eighteen dollars per dozen, and are equal to the best.

TO OLD SUBSCRIBERS.

We hope our subscribers will do all they can to induce their neighbors to subscribe. To anyone who has paid for *Facts* for 1885, we will send any No. 1 picture we advertise free.

FACTS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

WHO ARE HONEST MEN?

This question, or modifications of it, is often asked, and, therefore, we propose to consider it. As a matter of fact, and not fancy, the ordinary sins of which the law takes cognizance and punishes are generally considered the most vicious, but such we believe is not the case; honesty of purpose is the only standard by which the acts of individuals should be judged. We are not only the creatures of circumstances, but men of purpose. The law recognizes these principles to be of value in evidence, but the court cannot reach the inmost heart or soul of things, and know from their depths the intention.

We may not be aware ourselves at all times how much there is of truth in our nature. Criminals who are punished by the law for the good of humanity, as a warning to others, may not have done intentional wrong. We may not desire to sin, and yet by conditions around us we may be led into temptation, and, at an evil moment, in passion or intoxication, strike a fatal blow or commit a criminal act. So we might continue to give illustrations of this subject, but it would not be in keeping with our intention.

Leaving this side of the question, let us look at the other and find, if we can, the intentionally dishonest man, who, with his common sense and reason, deliberately sins against his own soul and dishonors his manhood.

How many of the commercial interests could stand untarnished by such questions? But these are not vile when compared with those that injure the soul, for they only speak of material things. Well has it been said: "He who steals my purse steals trash, but he who steals my good name," etc. Yes, the *intentional slanderer* has no peer in corruption and dishonest intent, his influence on society has no limit, and his viciousness cannot be measured by any punishment of the law. No other sin is spoken of in the Bible as more heinous. From Genesis to Revelations the commands are ever and anon: "Bear not false witness against thy neighbor." And, again: "If he strike you on the one cheek, turn the other also"; and many others which we have not space to mention.

Nor are our teachers of the supposed truth free from this sin of dishonest intention. Daily and hourly they preach and teach things which they either know are false or do not improve their opportunities to know the truth of, and, therefore, are at least as guilty for omission when they might

have known as though by commission they had taught what they knew to be false doctrine. Of this class more is expected, for they profess to teach the truth, and their failure to use every possible means to know it makes them guilty of dishonest ignorance as much as though an engineer should run his train into another, when it was his business to know the conditions surrounding him. Yes, a thousand times more, for one can only destroy the physical body, while the other teaches ignorance and idolatry as a sacred duty to the people.

We would not strike at all the pleasant and beautiful things which are taught by the churches of all nations, old as well as new, for we know that the old saints and martyrs of ancient times, as well as the Christians, have taught great and beautiful truths; but this does not exclude them from the responsibility of our present accusation, viz., that if they profess to teach the truth, they cannot be excused if they neglect or omit to tell all of it, or for fear of knowing it they refuse to study what they feel to be contrary to their established creeds. These are only a few of the many forms of dishonest intent; we have not pretended to scan with critical care the means used by people to deceive each other in social life, or how parents evade great and important truths when asked questions by their children, which they fancy they cannot understand, or ought not to know, thus teaching them deception; or how the holiest and most beautiful of all relations — those of marriage — are made disastrous by the deception of either or both parties.

Spiritualism teaches love, truth, and justice, and you who would know the highest truths at your command should seek the society of honest and truth-loving spirits as well as mortals.

We would not do our duty in this connection should we neglect to urge upon our friends, the mediums of all classes, whether public or private, the importance of teaching all spirits they come in contact with the necessity of truthfulness, for to spirits we are responsible as much as though they were still in the earth life, and our physical companions; therefore, all possible care should be used that we do not impede their progress or our own by not doing our duty to them. We often overlook in a spirit things we would not in a mortal, and this is why, in our opinion, so many strong spirit manifestations are produced,—that, while showing power to communicate, do not elevate either the spirit or sitter as much as would be the case if this same power was utilized for more instructive phenomena. We do not wish to be misunderstood. We enjoy these manifestations, but feel that because we do enjoy them the spirit, by attraction, is kept under conditions which do not elevate or educate either spirits or mortals. The same thing is true with mortals when they waste their time in some attractive amusement which does not offer any intellectual improvement.

TESTIMONIALS REGARDING OUR PREMIUMS.

Boston, Dec. 10, 1884, 29 Indiana Place.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist should be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being more than twice as large as the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve. If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.
Yours fraternally,
H. B. STORER.

Mr. L. L. WHITLOCK:

Boston, Dec. 30, 1884.

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of
Yours cordially,
HELEN C. BERRY.

No. 1 Arnold Street, Boston, Dec. 30, 1884.

Mr. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.
Yours in brotherly love,
GEORGE T. ALBRO.

L. L. WHITLOCK, Esq.:

To Whom it May Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure

In the more attractive form of *Facts*. Suppose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says 'Shadows.' "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of flesh? Alas! art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have flashed a little of your inner self into that picture, and added to its attraction. Don't feel sorry, John, that you did not smile up into cheerfulness just at the 'sticking point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts,' which read:—

'Though gray our heads, our thoughts and aims are green:
Like damaged clocks whose face and bell dissent,
Folly strikes six while nature points at twelve.'"

This picture, Brother Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite *Facts* into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread abroad the truth.

Yours truly,

JOHN WETHERBEE.

34 School Street, Boston, Mass., Jan. 10, 1885.

L. L. WHITLOCK, Esq.:

Dear Sir,—I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called *Facts*, and being agreeably surprised upon seeing anything like a "new departure" in photography, I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, *pure photography*. The art of retouching, as practised nowadays, is more than likely to destroy what resemblance the camera may have portrayed, and, consequently, we have a picture, may be, but not a truthful representation of the sitter. Such a portrait will have no historical value whatever in the future; and what *must* be done now in collecting portraits and data for the future history of Spiritualism is to sacrifice everything to accuracy and *Facts*. In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me, as an artist, highly gratifying. I remain, very sincerely yours,
JOHN WORTHINGTON MANSFIELD.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the photograph of my wife. I think your artist has done himself great credit on this, and also all those I have seen in your possession, of mediums and speakers. I hope and trust these pictures will have a large circulation with your *Facts* magazine, as it is a good way to secure a photograph of some of our best mediums.

Respectfully,

H. FAY.

L. L. Wallack

&
J. H.

we are at work here
as well as you in the future
D. M. Burt

L. L. Wallack

we are at work here

D. M. Burt

FACTS.—MISCELLANEOUS.

We publish the following, not as an index of our individual ideas, but in hopes it will bring out an expression from others. This important subject needs, if possible, to be understood, and we shall be glad to receive any communications which may throw more light on these phenomena. — Ed.

SOME THINGS IN REGARD TO MATERIALIZATION.

By MR. E. A. BRACKETT, Winchester, Mass.

The earth is covered with myriads of living forms, individualized and complete in themselves, each moving in its own orb, and surrounded by its own atmosphere. However highly organized they may be, none of them have the power to create life, only the forms of life.

This clearly defines the line between what we call nature and the works of man, which are but imitations and combinations of things familiar to him. The most complicated machine, the finest work of art, can never rival his own marvelous organism.

The sculptor, from his knowledge of the human form, may produce an ideal statue of a higher type than the average of mankind, and, in some instances, as in a few of the Greek statues, anticipate the evolution of centuries. If the sculptor, who is said to have fallen in love with his work, could have made his statue of a material so that one from the other life could have taken temporary possession of it,—expressing motion, intelligence, and individuality,—he would, in more ways than one, have anticipated what is now known as materialization.

This will be apparent, when it is understood that, as a rule, in all seances where the forms are individualized and distinct from the medium, they are created by the controls and their assistants,—first made, then draped, and the spirit desiring to manifest takes possession. Although the spirit's control over the form is never as perfect as in ordinary life, there is, in some instances, a remarkable blending of the two, enabling the spirit to express great force and intelligence. No one has the power, unaided, to portray himself; neither have the spirits the power to embody, without assistance, the forms that have passed from them. If the controls do not know how the person looked in earth life, the likeness in the form will not be apparent. If, on the other hand, the image of the person, as he or she looked in this life, is photographed on the mind of the spectator, so that the controls

can perceive it, or can acquire the knowledge in any other way, the form will be recognized. Sometimes the same form (it is nothing but the clothing or drapery of the spirit) is used, with slight changes, by more than one spirit. By this it is not to be understood that the spirits do not, in many cases, assist in the work; but, if the control is absent, nothing but personification by the medium can take place.

From long and careful study of this subject, I have been led to the conclusion that too much importance is attached to mere outward appearance. If my friend from the other life desires to reach me, either through a trance medium or one of these forms, I see no reason why I should accept one and reject the other. How these forms are built up by the will-power of the operator we cannot comprehend. Emerson says: "The whole world is the flux of matter over the wires of thought to poles or points where it would build." We only know that here, as in Nature, there must be a germ, or starting-point, around which the particles aggregate. This is readily seen in the materialization of objects, which are important as being the only materializations outside of the cabinet, and, consequently, the only ones we can study. If there are no flowers in the room, or if the operator or the medium does not come in contact with them immediately before or during the seance, none will be materialized. I have seen, at Mrs. Fay's, a little violet, laid in the palm of the hand, instantly transformed into a beautiful carnation, filling the spectator with astonishment. Was it the sudden transition, the surprise at seeing something not familiar, that caused this feeling? Was it any more wonderful than that of a tiny seed, scarcely visible to the naked eye, placed in common earth, open to the sunlight, air, and rain, taking root, and, apparently, from nothing else, sending up its stalk crowned with blossoms, rich with perfume, and glorious in varied tints. The same holds good in what takes place inside of the cabinet,—that which is drawn from the medium serving as a nucleus, around which all the forms are built, and just in proportion to the lack of force or will-power governing the formation will be the resemblance to the medium. This is so strong in many instances as to suggest that it is the double of the medium, and this explanation might stand were it not for the fact that the same seance will often show from fifty to sixty individual forms, of all ages and sizes.

In all cases, the vitality of the medium is largely used, so much so that the will-force necessarily exerted in seizing the form would result in producing a shock that might prove fatal. The relations between the forms and the medium are exceedingly delicate, and the man who grabs one descends to the level of a brute. Instead of undeceiving the audience, in his attempt to prove fraud, he only deceives himself,—puts out his own eyes when he most needs them. Like Samson, he pulls the temple down

upon his head. Had he been patient in his investigations, he would have found that in this, as in everything else, there are two sides,—the so-called good and evil.—the wheat and the chaff. Let him not suppose for a moment that Nature presents any other conditions. There is ample opportunity for him to exercise his mind in separating the two. If he refuses the wheat because it does not come winnowed to his hand, let him fast until he regains his manhood. Not only is the strong will of the person seizing the form brought to bear upon it, but the excitement occasioned by it causes the whole nervous energy of the audience to be centered upon that one point, overpowering the self-possession of the spirit, and paralyzing it so that it cannot act intelligently. The consequence is that the medium is instantly drawn to the form. This does not prove fraud on the part of the medium, but it does show the gross ignorance or brutality of the person committing the act.

That there may be fraud in some of these seances, and what seems to be indications of it from the other side, may be conceded; but it is far less than is generally supposed; and for this the audience is mainly responsible. The water is not to blame for reflecting the objects around it. With all genuine mediums (and we have many of them) such things never occur when surrounded by proper external influences. It has been truly said that the audience, more than the medium, is responsible for the character of the seance. For the reasons stated above, what has been considered transfiguration and personation by the medium does not occur unless the double of the medium be considered as such. Where there is personation by the medium, it is fraud to pretend that it is materialization. In all truthful seances, the medium is entranced, and does not leave the cabinet to personate anyone. I am well aware that this is contrary to the views of many whose judgment I respect. In the early part of my researches I coincided with them, and might still have done so had it not been for the exceptional opportunities granted me for investigation. In all cases where I have felt certain of the identity of the form with that of the medium, the control, as if reading my mind, took special pains to disabuse me of the idea, either by dematerialization directly before me, or by taking me into the cabinet. A very little attention to a few points will always determine the character of a seance. We may go on piling up facts innumerable, but it should not be forgotten that they are only intimations or suggestions of something higher,—that they derive their importance solely from their connection with some general law around which they are grouped.

My own observations lead me to the inevitable conclusion that these forms are what they claim to be. In no other way can the wide range of individuality, the intelligence and personal manifestations by them, be accounted for.

I have endeavored to give to those who are interested in this subject a better understanding of what comes before them; to account for certain things that occur more or less in all seances, and which I know have perplexed many an honest investigator.

In conclusion, I desire to say that in all I have stated which may be considered beyond the reach of ordinary investigation I am indebted to the kindness of one of the most independent and intelligent controls that I have ever known.

BOOK AND OTHER NOTICES.

"SHADOWS," by John Wetherbee, is a book just issued by Colby & Rich. The title is not unknown to the readers of the spiritual, and many of the secular, papers, as the author's occasional *nom de plume*. The contents of the book are not, however, reproductions of former articles; three-fourths and more of the twenty-seven chapters are new compositions, and the rest more or less revised and improved. It is written, of course, in the interest of modern Spiritualism, and manifestly with marked common sense. For simplicity of statement, wide experience, marked astuteness of observation, and manifest truthfulness, it has hardly been surpassed by any book from that prolific source of interesting publications,—the spiritual press. It has the writer's peculiarity of style and expression in a noticeable degree, and is, therefore, pleasant reading. Magnetic in its hold on one's mind in its perusal, not only to the believer in the truth of the subject, but to the indifferent reader also, who will like its simple earnestness and evident sincerity, and that *je ne sais quivi*, which will hold the attention of the reader to the last. There is nothing in the contents of the book, from the title page to finis, that can be called dull or long. In a word, it is as we heard a person say, "A remarkable book, and just what is wanted for an inquiring mind."

As the author is so well known among Spiritualists everywhere, it will be widely read; and, speaking from our own point of view, they will prize it more after they have read it than when in its "shadowy" presentation as to title, which certainly is quite an arbitrary one, and probably named so for a commercial purpose, for "sunshine" would represent its contents better than "Shadows." The author is well known, also, as a man of wide experience in the subject, and with rare advantages and opportunities, and is quite a man of the world also, and gets his information from out-of-doors more than in his closet; therefore his book will be read with interest, and, in its wholeness, will be a fair and condensed statement of this widely-spreading light.

This notice is no attempt at reviewing the book; that will be done by us,

or some one else, at sometime, and, it being so suggestive, a review would have to be a pretty elaborate one. The book is got up in good shape, has a portrait of the author in it, and its printing is clear and plain, and is just the kind that middle-aged and elderly people like to read. We recommend every Spiritualist to procure the book of the author or the publishers, and read it, and they will everyone thank us for saying so, and only wish, when they read the last chapter, "The Boston Outlook," that there was more of it, and, to make up for the lack of that extension, they will find themselves reading it over again.

The Independent Pulpit, published and edited by Mr. J. D. Shaw, of Waco, Texas, is a valuable journal for the promulgation of independent thought. Such ideas, whether printed in books, papers, and magazines, or spoken by an Ingersoll from the platform, are calculated to stimulate honest investigation. Under these conditions, the spiritual philosophy can easily be proven by *facts*.

We find that the ranks of Spiritualism are full of those who have progressed from materialism; and so we say all honor to every movement which causes people to think, whether it be our way or not. We are glad to see that Mr. Shaw gives all classes an opportunity to have their say, and would suggest to "Nosnum" that we have in the spiritual ranks many who have suffered from the same difficulty that his questions on page 129 indicate he is inflicted with; but as they have received the light by careful investigation of the *facts*, we have great hopes that the "*mists will roll away*," and a clearer vision will show him the beauties of spirit communion.

The Independent Pulpit of Boston, Rev. George Chainey, editor. This gentleman is well known to our readers, not only as a Spiritualist, but especially as a liberalist on account of his popular lectures. He has established a new society of Spiritualists at Boston, to whom he lectures every Sunday. These are published in *The Independent Pulpit*, a weekly journal, at one dollar per year. We would recommend it to our readers, believing that these lectures will be richly worth many times the amount. See advertisement on another page.

"SPIRITUAL TRUTHS" is the title of a small pamphlet, which records a series of questions, the answers to which are said to have been written independently on slates.

The editor, Mr. E. D. Waldo, of No. 20 Shonard Street, Syracuse, N. Y., is the son of Rev. Daniel Waldo, who, at the age of ninety-six, was chaplain of the House of Representatives. Price 50 cents.

Notes and Queries.—This magazine contains a great deal of valuable information. As its name indicates, it is a compilation of questions and

answers on literary and scientific subjects, which we have never seen in any other publication. To attempt to give any idea of its merits we should be obliged to reprint its pages. We advise all of our friends to send ten cents to the publishers, Messrs. S. C. & L. M. Gould, Manchester, N. H., for a sample copy.

Just as we are going to press, we have before us the first copy of a new magazine, *Spirit Voices*, Mr. Geo. A. Fuller, editor, Mrs. G. Davenport Stevens, associate editor, and Mr. James A. Bliss, business manager. As it is too late for any extended notice, we will only say, in passing, that it is beautifully printed; and, knowing Mr. Fuller's ability, we have no doubt it will be worthy of the utmost confidence.

CONSOLED.—A story of life in the spirit world, revealed to a disconsolate mother by a spirit daughter. In it will be found exquisite passages of exceeding beauty and tenderness, replete with celestial love and wisdom, which proved a Balm of Gilead to the bereaved and despairing mother. For sale by Colby & Rich, 9 Bosworth St., Boston, Mass. Price, 10 cents.

We are under obligations to our young friend, Miss Edith L. Willis, for a copy of her new poems, which are beautiful in their sentiment and artistic in their style of publication.

Price 50 cents. For sale by Messrs. Colby & Rich, No. 9 Bosworth Street, Boston, Mass.

Everybody should read Rev. James K. Applebee's lectures, as published in *The Boston Commonwealth*. Few family papers have so much to recommend them to the intelligent reading public.

PORTRAIT OF MR. EDWARD S. WHEELER. — Mrs. Wheeler has kindly consented that Mr. Wheeler's pictures should be offered as a premium for *Facts*. We have through her obtained a few, which will be sent to those who desire. These are cabinets, and only about one-half the size of our regular premium pictures.

We are indebted to Mr. Frank T. Ripley, the medium, for a very beautiful message from my father. Its complimentary remarks and personal nature make it advisable not to publish it. Thanks to Mr. Ripley for sending it to us.

A number of interesting articles and items have been unavoidably crowded out of the present number of *Facts* for want of room. They will appear in the March number.

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FACTS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

A FACTS CONVENTION

Will be held at Paine Memorial Hall Thursday and Friday, March 5th and 6th. Three sessions each day, namely, 10.30 a. m., 2.30 and 7.30 p. m., for the consideration of all classes of mental and spiritual phenomena, at which time we will endeavor to give all investigators who desire an opportunity to describe their experiences.

We hope that all the following subjects will be represented, namely: Mesmerism; Mind, Faith, and Prayer Cures; The Spiritual Phenomena, and all classes of Psychological Effects.

We desire, if possible, to make this Convention one of the most instructive ever held, and hope no person who is interested in the study of any branch of these subjects will stay away because we admit others with whom they do not agree. Our purpose is to make the broadest possible platform for the consideration of these phenomena, providing offensive personalities are not indulged in.

“Pledged but to truth, to liberty and law,
No favor sways us, and no fear shall awe.”

We intend to give the public an opportunity to hear the statements of the facts involved in these phenomena, that they may be able to form their own conclusions.

Several prominent lecturers will be present, and also a number of the best mediums have offered their services, and will give seances at the hall, or their own residences, for the benefit of this Convention. Among them we will mention Mr. Edgar W. Emerson, who will give test seances on the platform both days. Many others have already promised to be present, and every mail brings still more acceptances of our invitation, as published in the *Banner of Light*.

We hope, also, to see our friends the mesmerists and the mental scientists of all classes present to demonstrate by facts their philosophy of mental action.

On Friday evening, March sixth, the *wonderful vocal phenomenon*, LA PETITE LOUISE MARGURETTE, will give a concert, supported by the Miniature Patti Company. No more fitting culmination to a scientific convention for the consideration of mental phenomena could have been selected.

This child, only twelve years of age, is as much interested in her dolls as other children, and still, without apparent thought or practice, she steps upon the stage, and, in dramatic action, appears to be a woman of mature years. Her voice cannot be described; she sings high C with perfect ease, and the most difficult operas seem to require no more attention than the simple ditty of the school girl.

Is it an inspiration? Who gives her these unheard of powers? Our little friend will be present and sing at other sessions of the Convention, as far as possible, as well as other members of the Miniature Patti Company, whose orchestra will furnish music for a promenade and social dance at the close of the concert.

We, however, have not forgotten that many of our friends do not dance, and have, therefore, made arrangements to entertain them in the lower hall, where Mr. Edgar W. Emerson, and other mediums, will give test and physical seances from the platform.

The admittance to both halls for Friday evening, including the concert, seance, and dancing, will only be fifty cents. Thursday evening we shall try to make the most interesting session of the Convention both as to speakers and mental, test, and physical mediumship upon the platform.

Fine musical talent has been engaged. Admission twenty-five cents.

The day sessions, Thursday and Friday, March 5th and 6th, at 10.30 a. m., and 2.30 p. m., will be open to all speakers on the subject, Mr. Emerson and others giving test seances. Admission only ten cents to each session.

In the adjoining rooms, private seances will be held by mediums who may desire to do so, for the benefit of this Convention. Among these, Mrs. Ross and Mrs. Allen, of Providence, and Mrs. Williams, of New York, materializing mediums, are expected. Mrs. Whitney will give a physical seance. Mrs. Fay and the Berry sisters have offered to give materializing seances at their houses. Dr. J. V. Mansfield, the spirit postmaster, has promised to be present and do all he can.

The slates which attracted so much attention at the Institute Fair, Boston, and several other specimens of independent writings and interesting phenomena, will be on exhibition. All persons are invited to bring anything they may have of this character.

At this time it is impossible to give the names of persons who will take part, as several mediums and speakers have said they would be present, but not what hour; others have promised to be with us, if possible, and, therefore, we are disposed to wait and use such talent as may be present. We hope our friends will all come and help make this convention a success.

FACTS.—MISCELLANEOUS.

FACTS CONVENTION.

NOTABLE GATHERING OF SPIRITUALISTS YESTERDAY.—BLACKSTONE HALL THROGGED DAY AND EVENING.—A CLERGYMAN ADMITS THAT MATERIALIZATION IS "KNOTTIER THAN THEOLOGY."

Three years ago, when the spirit phenomena was exciting attention at Lake Pleasant, there were meetings established called "Fact Meetings," and although desiring a more scientific name, those persons interested accepted the title "Facts," relating to spirit and mental phenomena. Mr. L. L. Whitlock, President of the Providence Spiritualists' Association, a gentleman of distinguished ability and genial demeanor, became the headlight, and through his energetic efforts a magazine called *Facts* is published monthly, and last year more than thirty thousand were distributed, carrying the glad "tidings." The magazine is edited by Mr. Whitlock, which is sufficient guarantee that it is reliable and interesting.

Spiritualism in Providence has taken wonderful strides within a year, for where it was once ignored it is now recognized as a power, and something which cannot be explained away, and which must be given attention. The newspapers of this city have also become liberal in this particular within a year, for one year ago the *Providence Journal* and *Bulletin* would not admit anything about Spiritualism, except to condemn, not even the notice of the Sunday meetings, unless paid for at so much a line. Now those two conservative papers not only admit notices, but print lengthy reports of the meetings, besides allowing the work of spirit hands to be exhibited in the *Journal* office window. Truly a wonderful change within a year. There may be reasons for this change. Either the editors of the Providence papers have become more liberal, or the Spiritualists of this city have become more respectable, and thus earned the deserved recognition. Yesterday was set apart for a Facts Convention in this city, and Blackstone Hall was thronged morning, afternoon, and evening. At the morning session the exercises were of a social nature, but in the afternoon it was a literary feast, and many knotty questions were answered in a satisfactory manner. President Whitlock first introduced Mr. J. R. Cocke, of Boston, the blind musical medium, who gave a rare musical treat on the piano, and also some

good vocalism. He named his controls, and also the selections rendered before performing them, as follows:—

Fantasia in A flat.....	Edward Carlton, pianist, late of England.
Baritone solo, "The Fog Bell".....	Mr. Davis.
Reverie in G flat.....	Mr. Roswick.
Recitative and Aria, "Father's Love".....	Mr. Davis.
Waltz in E flat, piano.....	Miss Hattie Hopkins.
Song, "Two Grenadiers".....	Mr. Davis.

After the musical seance, he gave a delineating test, and described spirits, all of which, with the exception of two, were recognized by those present. The forms described that were recognized were Helen Welch, who passed away in Pawtucket, and Joseph E. Howard, who passed away in this city, and desired to communicate with a man named Bishop Dean. Mr. W. J. Colville, of Boston, who is considered one of the best inspirational speakers on the Spiritualists' platform, was next introduced, and devoted his time to answering questions. The questions were propounded as follows:—

Question.—Are the guides or mediums responsible?

Answer.—The control is responsible, but the medium is responsible for the good or bad spirits attracted.

Ques.—In sitting for mediumistic development, how frequently should a person sit,—once a day or oftener?

Ans.—Diligent application is necessary for development, and a person should sit at least once a day, in a quiet place, with one, two, or more, but all must be in harmony. There should be no special order of exercises, as spirits are attracted by the person rather than outward ceremonies.

Ques.—I claim to have been in the spirit world several times. I have been in heaven and have seen Jesus Christ. Is it a delusion or not? Theology says men who enter heaven cannot return.

Mr. Colville vouchsafed a lengthy reply to the last question, but was of the opinion that such might be, and instanced the case of Jesus appearing to Paul while journeying from Damascus, and several other cases from the New Testament, where spirits returned to confer with the living.

Ques.—Do spirits lie?

Ans.—If lying was a habit of the spirit in the material world, the habit would follow into spirit life, but would disappear as the spirit passed to the higher spheres of perfection. Liars on earth have motives; spirits have no motives in lying; therefore, they are not so apt to do so.

Ques.—Will a departed friend communicate with an unbeliever?

Ans.—Yes, if he loved you, and you are not aggressive and dogmatic in your views, and thus build up a partition between you.

Ques.—Was the body Christ showed his disciples flesh and blood? What became of the body in the tomb?

Mr. Colville replied at length to this question, and explained the theory of materialization and dematerialization, and said that Christ materialized and dematerialized at will, as chemists are able to make solids invisible.

Ques.—Why cannot spirits communicate directly without the intervention of mediums?

Ans.—Because it requires persons who are sensitive, and can attract spirits.

Ques.—Will you explain how spirits materialize?

Ans.—By the vital forces thrown off by the medium and others who may be present.

Ques.—Can you prove by the Bible that the dead are conscious?

Ans.—When the rich man and Lazarus went to the spirit land, Jesus said they were conscious,—one in Abraham's bosom and the other in Hades.

President Whitlock next introduced Mrs. Abby N. Burnham, of Boston, who delivered a short but pleasing address. She showed the rapid strides Spiritualism had taken within the past few years, and prophesied great results in the future.

We understand that she is one of the best psychometric readers, but for want of time there was no demonstration of this interesting phenomena.

EVENING SESSION.

A very large audience was present at the evening session, which was very interesting. After a song, entitled, "The Gates are Wide Open," by Miss Fanny Whitlock, accompanied on the piano by Miss Gracie Pratt, in which the audience applauded the little singer, Rev. George Chainey was introduced, and delivered an address on "The Religious Side of Spiritual Phenomena." After showing that tradition and reason must be in harmony, the speaker said: All the sects are founded in traditions, each giving the lie to the other, and they do n't believe what they profess. There is more infidelity inside the churches than out, and the great majority of church-goers are so through business policy or other motives. Rich and influential men go to church to set an example for the poor, who they consider need something of that kind as a police protection over them. The speaker said that in Spiritualism he had found a guide, which was the keystone between tradition and reason, and which he recommended to all to investigate.

After singing by the choir, "It is Sweet to be Remembered," Mr. W. H. Colville successfully and tersely answered questions propounded by the audience.

Question.—Whence the material used in materializing?

Answer.—The material employed in materialization is gathered partly from the body of the medium, partly from the body of sympathetic sitters, and partly from the atmosphere.

Ques.—Has a materialized body weight?

Ans.—Yes, a materialized form has weight according to the physical conditions of the seance.

Ques.—Does communion with the dead lessen the desire to commune with God? Do Spiritualists need to pray?

Ans.—As there are no dead, there can only be communion with the living. Why should those who are nearer God than you attract you from him? Spirits draw you nearer to God. Prayer should be spontaneous, and not merely stereotyped words. Prayer should come from the heart, for then spirit light is let in.

Ques.—How can one become a medium?

Ans.—Mediums are born, not made. Persons with holy desires may be developed, but they must have a natural desire and talent.

Ques.—Is it possible to establish spirit agencies for the detection of crime?

Ans.—It may be possible, but it is not desirable, as the mission of spirits is to eradicate crime, not to punish and torture.

Ques.—Can you prove by the Bible that there is anyone in heaven besides Jesus, Enoch, and Elijah?

Mr. Colville, in reply to the last question, said that the translation of those persons named was simply typical of the progress of the spirit beyond the grave, and that spirits had to pass through progressive schools.

Mrs. Abby N. Burnham was next introduced, and made another interesting address. She said that with belief in Spiritualism she could do more than all the churches in the land, and that she would have a better and holier people.

Mr. P. L. O. A. Keeler was then introduced by President Whitlock, and gave a physical seance on the platform. A cabinet was arranged on the platform, but instead of being in the cabinet, Mr. Keeler sat in front, in sight of the audience, with a committee of two. He held one of the committee by both hands, and while in that position musical instruments were played inside the cabinet, hands were shown, and the sitters were banged on the head with the guitar. While this was going on, a man named Walter Olney, who resides in the third ward, astonished everyone by jumping onto the stage, and peeping into the cabinet. His actions were so quick that everyone was taken by surprise. He saw *nothing*. He was summarily ejected. It is understood that Olney is mentally affected on religion. During the afternoon session he mounted the rostrum, and

accused Spiritualists of being infidels, and non-believers in the Bible. He was very courteously tolerated by President Whitlock, much against the wishes of the large audience, who were quick to detect the man's mental aberration. President Whitlock, while not considering Olney's words worthy a reply, vouchsafed the information that there was not one Spiritualist in ten but what believed in the Bible, and that, as a rule, Spiritualists were better Christians than so-called church members, because they have positive evidence of an after life, which made their faith stronger,—as the doubting Thomas was made stronger by feeling the materialized flesh and blood of Jesus.

Mr. Keeler's seance proceeded after the interruption, the spirit control being George Christie, a minstrel. Rev. Thomas R. Slicer was called to the platform, and made such examinations as he chose, but he admitted that he saw nothing in the cabinet, although while he was standing there the guitar played, hands appeared, much to the amusement of the audience, and the discomfiture of Mr. Slicer, who said that "whatever it was, it was quicker than his eyes."

Mr. Slicer, after examining the cabinet to see that no one was concealed, admitted that the question "was knottier than theology." As previously stated, the demonstrations took place while Mr. Slicer was on the platform, and while the medium and the committee were in front of the cabinet, and in sight of the audience. Mr. B. G. Chace and Dr. Wiggin also examined the cabinet, and found nothing.

A word should be said about the good singing of the choir, which consisted of Messrs. Dunham and Wilcox, and Mrs. Lapham and Mrs. Remington.—*Providence Evening Mail*.

THE PROBLEM OF MENTAL PHENOMENA.

The problem of mental phenomena is being developed to such an extent that it would be most amusing to the so-called Spiritualists if all these physical-Christian and psychical scientists should find their bark drifting in the same channel as that of modern Spiritism. We have been trying for a long time to induce our friends who are interested in mental philosophy to describe their experiences in these wonderful phenomena, but they are evidently afraid to come out in a public way in an avowed spiritualistic journal, and yet the phenomena they are constantly investigating is comparatively only the first steps towards the spiritual philosophy.

Well, we shall in the future try and keep pace, if we have not in the past, with this class of mental phenomena. We have often expressed the opinion that the laws of psychological control are the same, whether in

spiritual or physical sensitives, and that they may be interchanged to an indefinite extent, the medium being any individual intelligence, whether spirit or mortal.

So, if these ideas are true, we need only apply the rule of individuality to know the source of the intelligence. This, at the most, is all the learned society of England, called "The Society for Psychical Research," are accomplishing, and from these facts they are drawing their conclusions. We are glad to know of the good work they are doing, but fancy they will find, as all investigators have found, that the road is much easier, and the way brighter, when they have proved the first principles of spirit communion to be true. So we say to all our friends who are interested in these studies, please give us your experiences for *Facts*, and we will welcome you to our pages as cordially as we do any of our friends who claim spirit origin for their source of knowledge. It makes but little difference to us whether you heal through divine agency or through the magnetic treatment of some Indian brave, who convinces you of his presence by his own peculiar characteristics.

At our late Convention at Providence we were very much pleased with the Spiritualists' Society, who so kindly assisted us in our endeavors to make it a success, but also with the friends who came from Boston and other places to assist on that occasion, to all of whom we desire to return our thanks.

To the managers of the Boston and Providence Railroad, who passed our visitors home free, we desire to return our thanks.

BOSTON, Jan. 10, 1885.

MR. L. L. WHITLOCK:

Dear Sir,—Many thanks for the likeness of myself. I am more than pleased with it. Never dreamed that I looked half so well. The artist has done his work in an excellent manner. Have also glanced over the entire list of pictures offered as premiums with *Facts*, and recognize many old, familiar faces, so nicely reproduced by the photographer's art that they seem ready to speak. May you, in your noble work, meet with that success which your labors so richly merit.

Yours truly,

GEO. A. FULLER.

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TESTIMONIALS REGARDING OUR PREMIUMS.

Boston, Dec. 10, 1884, 29 Indiana Place.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist should be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being more than twice as large as the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve. If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.
Yours fraternally,
H. B. STORER.

Mr. L. L. WHITLOCK:

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of
Yours cordially,
HELEN C. BERRY.

Boston, Dec. 30, 1884.

No. 1 Arnold Street, Boston, Dec. 30, 1884.

Mr. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.
Yours in brotherly love,
GEORGE T. ALBRO.

L. L. WHITLOCK, Esq.:

To Whom it May Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure

In the more attractive form of *Facts*. Suppose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says 'Shadows.' "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of flesh? Alas! art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have flashed a little of your inner self into that picture, and added to its attraction. Do n't feel sorry, John, that you did not smile up into cheerfulness just at the 'sticking point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts,' which read:—

'Though gray our heads, our thoughts and aims are green:
Like damaged clocks whose face and bell dissent,
Folly strikes six while nature points at twelve.'

This picture, Brother Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite *Facts* into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread abroad the truth.
Yours truly,
JOHN WETHERBEE.

34 School Street, Boston, Mass., Jan. 10, 1885.

L. L. WHITLOCK, Esq.:

Dear Sir,—I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called *Facts*, and being agreeably surprised upon seeing anything like a "new departure" in photography, I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, *pure photography*. The art of retouching, as practised nowadays, is more than likely to destroy what resemblance the camera may have portrayed, and, consequently, we have a picture, may be, but not a truthful representation of the sitter. Such a portrait will have no historical value whatever in the future; and what *must* be done now in collecting portraits and data for the future history of Spiritualism is to sacrifice everything to accuracy and *Facts*. In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me, as an artist, highly gratifying. I remain, very sincerely yours,
JOHN WORTHINGTON MANSFIELD.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the photograph of my wife. I think your artist has done himself great credit on this, and also all those I have seen in your possession, of mediums and speakers. I hope and trust these pictures will have a large circulation with your *Facts* magazine, as it is a good way to secure a photograph of some of our best mediums.
Respectfully,
H. FAY.

MRS. C. H. WILDES,

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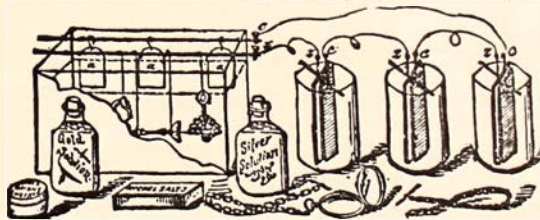
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FREDERICK LOWEY, 96 & 98 Fulton St., New York.

PREMIUMS FOR SUBSCRIBERS.

When we commenced this work, we hoped to be able to make our subscriptions sustain the magazine; but we have from time to time drawn to our assistance new combinations, as advertising, etc. Now, again, we propose for the good of all, and in the hope of extending the circulation of *Facts*, to offer as premiums photographs of our leading *Spiritualists*, especially the *Mediums* and *Lecturers*. Meanwhile, we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named.

The first one we will mention is a picture of a company seated in the auditorium, consisting of several hundreds,—the leading *Spiritualists*, mediums, and speakers being, in most cases, prominent, and therefore good likenesses. This is well worthy of a position on the walls of any parlor.

Next we mention a similar picture, taken in front of the new Association office.

A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monahasset, yachts, wharf, etc.

These we shall deliver as fast as ordered; and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be ready as soon as possible. See list of subjects.

These pictures are over twice as large as regular cabinets. They will be finished in the best manner, and sent, postage free, at the following prices:—

No. 1. For each picture, without mounting, or on thin boards, 50 cents.

No. 2. Mounted on gilt-edged beveled boards, 75 cents.

No. 3. Mounted on very thick, gilt-edged beveled boards, \$1.00.

Or, as premiums for *Facts*, your choice, as follows:—

To each renewable or new subscriber paying \$1.00, one No. 1 picture.

For two subscribers, one of whom must be a new one, \$2.00, and one No. 2 picture.

For three subscribers, two of whom must be new ones, \$3.00, and one No. 3 picture.

These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, at any photographic gallery.

Now, friends, will *you, our old subscribers*, help us, and by renewing your subscriptions for another year, and by persuading your neighbors to subscribe, put us under renewed obligations, as well as securing for yourselves these beautiful pictures.

Samples can be seen at the office of the *Banner of Light*, and all advantages gained which could be by addressing *Facts* Publishing Co.

Messrs. Colby & Rich are our regular wholesale and retail agents, No. 9 Bosworth Street, Boston, Mass.

Our list of pictures will be increased as fast as possible.

We believe these pictures to be the best photographs ever offered as premiums. The size is a good one for an easel, or large enough for a wall picture when framed. They would cost at photographic galleries from nine to eighteen dollars per dozen, and are equal to the best.

TO OLD SUBSCRIBERS.

We hope our subscribers will do all they can to induce their neighbors to subscribe. To anyone who has paid for *Facts* for 1885, we will send any No. 1 picture we advertise free.

LIST OF PREMIUMS, MEDIUMS, LECTURERS, ETC.,

which we are ready to deliver. We have already secured pictures of the following well-known persons, and have the promise of others, which we shall add as soon as possible:—

MRS. M. E. WILLIAMS, New York City.
MRS. BERTHA FAY, Boston, Mass.
MISS HELEN BERRY, Boston, Mass.
DR. H. B. STORER, Boston, Mass.
DR. J. V. MANSFIELD, Boston, Mass.
MR. JOHN WETTERSEE ("Shadows"), Boston, Mass.
MR. GEORGE T. ALBRO, Boston, Mass.
MR. GEORGE A. FULLER, Dover, Mass.
MR. EDGAR W. EMERSON, Manchester, N. H.
MR. EBEN J. COBB, Boston, Mass.
MR. JOSEPH D. STYLES, Weymouth, Mass.
MR. L. L. WHITLOCK, Providence, R. I.
MRS. NELLIE T. BRIGHAM.
MR. W. J. COLVILLE, Boston, Mass.
CAPT. H. H. BROWN.
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FACTS.—MISCELLANEOUS.

THE TRUE SCIENTIST.

We are vigilant, as mortals, to show everywhere our superiority over others whose life has not been as successful as our own in gaining knowledge; therefore, we are inclined to consider our own powers greater when, in reality, they may be much less,—only lacking an opportunity to develop themselves by proper conditions.

This same idea extends throughout all intellectual achievements. You may be the best-educated,—commencing at the first stepping-stone of science,—and still some common-place fellow, as you call him, may teach you truths in reference to the nature of which you never dreamed,—and that, too, by his own observation, not a word of what you call scientific ability or education,—yet in these particulars as far your superior as the man who discovers a truth is greater than he who learns from him.

Thus we might go on to show that all education is only comparative. We have no great men when compared with greatness as applied to the fountain of all truth. We have no great truths which are superior to all others. We have no great scientists in comparison with complete science. Universal law is much more comprehensive than any section can be, and, therefore, let men only be what they have the power to be,—one a mechanic, another an artist,—and so on until all are what was designed,—sons of one father, and his agents, in their special avocations. Scientific minds are not the production of books, but the production of the brain, often—and we may say generally—the production of inherited characteristics which are only developed to a greater extent than others by study or experience. The young man who, out on the railroad, leaves the spade and wheel-barrow for the position of chain-bearer to the surveyor may, by careful, complete, and watchful common sense learn, without a collegiate education, to be superior to his companions, simply because he is interested, and has a superior talent for this branch of civil engineering. So with the most ignorant farmer, so far as scientific education goes.

We do not wish to be understood as underrating education; but we do wish to give our opinions on what our mediums are obliged to suffer from the ignorance and arrogance of self-styled scientific minds who really know nothing of a subject which they, in their ignorance, are foolish enough to

claim they can completely demolish without common attention to the first lessons of investigation.

Therefore we desire to say this: that man — who has, by careful study of any subject, whether by books or other means,— is the scientific man in that direction, and all the powers of the universe cannot change it when he has proved it true, no matter what has been his previous scientific ability or position.

So, if a truth is discovered, and can be proved, that fact is as good, whether originating from the Fox children of 1848, as from the scientific Morse, who so long fought for the introduction of the telegraph.

Yes, we meet today to do honor to that event which, thirty-seven years ago, taught us that individual intelligence did exist after what is called death. From that until the present time communications have been passing over the invisible wires, whose fine proportions are unseen to mortals, but through whose connections with spirit life thousands of mediums, as operators, are giving us new revelations of the truth of this wonderful science. Do we wonder that the wise *savant*, who has prided himself upon his ability, is too much chagrined to accept it when his whole education has been entirely at variance with the teachings of the spirit? Yes, Jesus taught the wise men in the temple, and, as history repeats itself, modern Spiritualism came through the mouths of little children.

So today, friends, we congratulate you upon this heaven-born communion which gives complete happiness in the knowledge of a life beyond the grave, which is indestructible, and cannot fade away.

BOSTON FACTS CONVENTION.

In our opening remarks at Paine Memorial Hall, March 5th, we especially invited all persons who were interested in mental or spiritual phenomena to come upon the platform and describe what they had seen.

While we believe mesmerism and mental cures are a part of the spiritual philosophy, we desired that all should have an opportunity to tell what they knew of these psychological effects, whether they are Spiritualists or not.

After a song by Mr. Colville, accompanied by Mr. King, upon the piano, Dr. J. Commodore Street was introduced, and gave some very interesting descriptions of his personal experience.

Mr. Colville then addressed the company on the influence of spirits upon mortals, mental cures, etc.

Mrs. Dillingham, of Lynn, related an incident of a warning by a spirit.

"La Petite Louise Marguerite" then sang "Sing, Sweet Bird"; after

which the session closed with a descriptive seance by Mr. Edgar W. Emerson, of Manchester, N. H.

The afternoon session commenced at 2.30 p. m. Dr. H. B. Storer was introduced, and made a pleasant speech upon the importance of these phenomena, and our work as collators, including the interest apparent everywhere in these *facts-meetings*; after which he was introduced as chairman of the meeting.

Capt. H. H. Brown was next introduced, and described interesting experiences.

Mr. Colville followed, and answered questions relating to mental and prayer cures. Others followed, describing phenomena of this class; after which Mr. Edgar W. Emerson gave a descriptive seance on the platform.

It would be impossible to give any idea in our limited space of the details of his descriptions, going into private incidents and personal affairs in a most marvelous manner, after which Mrs. Sarah Burns made a few pleasant remarks upon the destiny of Spiritualism.

At the evening session Mrs. Abbie N. Burnham made the first speech, in which she stated that the Christian church left you at the grave, while Spiritualism carried you beyond into the world of spirits, and never deserted you. Dr. J. Dean Clark, of California, gave a description of how he was developed by speaking in unknown tongues, all of which were especially interesting.

Mr. Jas. R. Cocke, the blind medium, gave a musical seance, in which he sang and played on the piano under control. The audience was very much delighted.

Mrs. Stiles, of Worcester, followed with descriptions of phenomena she had witnessed through the mediumship of Mr. Cocke, of a very interesting character; also the slate-writings of Mr. P. L. O. A. Keeler, and of spirit photography by Dr. W. H. Keeler, who, she stated, went into a photographic gallery in Worcester, and produced fine results with chemicals and instruments he found there, and which he had never seen before.

Mrs. Jones, a Spiritualist and medium, but who has given some attention to the study of mental cures, related an incident in Philadelphia where she cured a lady without contact after she had been given up to die by her medical attendants.

Mr. Joseph D. Stiles was then introduced, and gave a descriptive seance. There were 67 names given of spirit friends, and the conditions surrounding them, most of whom were recognized. It will be an impossibility for us to publish all of these at this time.

The session closed with a reading by Mrs. Lucette Webster, entitled "*Kate Shelley*," which was enthusiastically applauded.

Friday morning, March 6th, the Convention opened at 10.30 a. m., and

after a few remarks by the editor of *Facts*, Mr. Colville sang in a pleasing manner, and answered questions propounded by the audience, all of which were interesting and well answered, but which we have not space to report in full.

Mrs. Cushman, well known as a musical medium, and who has been suffering a long time from paralysis, related her experiences with Dr. Libby, a mental scientist who, in ten days, had her in condition to walk, she having been for months unable to help herself.

Mrs. M. Townsend Wood related some of the miraculous cures of Dr. J. R. Newton, the well-known Spiritualist and medium, who, in her presence, restored the sight of a blind girl by laying his fingers upon her eyes and offering a prayer. Similar phenomena were related by Mr. L. L. Whitlock.

Mr. Emerson again took the platform, and gave some wonderful delineations of spirit presence, after which the convention adjourned until 2.30 p. m.

The afternoon session was crowded, and many were obliged to stand. Mr. Eben Cobb was the first speaker. He testified to the pure results of spirit power, and said that no law could prevent the spirits from attending to suffering humanity.

Dr. Dillingham said he had investigated all the medical systems, but they had failed when compared to healing by spirit power.

Dr. Donnelly gave an improvised poem, in which he complimented us for our work in *Facts*.

Dr. Tripp spoke of the obnoxious law which the regular physicians were trying to have passed by the Massachusetts legislature to prevent spirit, mental, and magnetic healers from practicing in Massachusetts.

Dr. E. A. Smith, of Brandon, Vt., followed in a very interesting speech on the same subject, and claimed that the place to oppose the bill was before the legislators, and not the committee.

Dr. Dean Clark, of California, related interesting personal experiences in spirit phenomena. Dr. O. H. Wellington gave a description of recent experiments with Mr. Cole, of Brooklyn, N. Y., in which letters to his spirit wife were answered in a closed box under test conditions.

Rev. N. W. Britton, of Rumford, R. I., told how he became a Spiritualist, a very interesting story which we intend to publish in detail at some future time.

Dr. J. D. Moore, of Boston, testified to having seen Mr. Ed. S. Wheeler at the seances given by the Berry sisters, and that he dematerialized in his presence.

Mr. Joseph D. Stiles followed by giving a test seance. Over one hundred names of spirits were given, nearly all of whom were recognized.

Mrs. M. Townsend Wood moved a vote of thanks to us for the interest

we were taking in bringing these facts before the public. Dr. Storer seconded the motion, adding some very pleasant remarks; it was unanimously carried.

The Convention closed with a concert by the Miniature Patti Company, in which the wonderful "La Petite Louise Marguerite" sang as only this inspired child of twelve years can sing. After the concert a cabinet was placed on the platform, and Mrs. Whitney, covered with a black cloth (except her head) was seated in front of it, and her hands filled with flour. Under these conditions fine physical manifestations occurred which we shall describe at length some other time. After this seance Mr. Edgar W. Emerson gave another descriptive seance which, as usual, was very interesting. Dr. Mansfield, with a few remarks, excused himself on account of the lateness of the hour.

During the above entertainment in the lower hall, the orchestra, "Patti Company," furnished music for those who desired to dance in the upper hall.

The Convention closed at midnight with general good feeling, and the regret that many present could not be heard for want of time.

One aim in this convocation was to give people an opportunity to describe what they had seen of these phenomena, and not to hear lectures or theories, therefore, our best lecturers, many of whom were present, were not heard from, as they preferred not to take up the time which was needed for the statements of phenomena.

We are especially under obligations to the Berry sisters, Mrs. Fay, Mrs. Whitney, Mrs. Brown, Mr. Stiles, Mr. Emerson, Mr. Cocke, and other mediums who gave their services for the benefit of this Convention; also to all of those who assisted us in making it successful.

(Written for the *Facts Magazine*.)

NARRATIVE OF BLUSHING ROSE:

Given at a seance through the mediumship of MR. JOSEPH D. STILES, Weymouth, Mass.

When autumn trees began to shed
 Their foliage of green and red,
 They laid my youthful house of clay
 Within the gloomy grave away;
 Left free, from all earth's pains and woes,
 The form of little Blushing Rose.

Far in the distant sunset west
 They laid the sachem's flower to rest;

The sun-god its last kisses leaves,
When for the dying day it grieves,
Upon the spot where Blushing Rose
Sank sweetly into death's repose.

But sixteen were the earthly years
I lived within the vale of tears :
Now shadows dark ; then sunshine mild ;
Now calms most sweet ; then tempests wild ;
Now joyous hopes ; then anxious fears ;
Now sunny smiles ; then blinding tears.

It seems to be a law of life
That harmony should band with strife ;
That smiling peace and blasting war
Should mingle through the self-same law :
Both right and proper in their spheres,
As smiles sometimes blend in with tears.

My father was a warrior brave ;
He wrestled with the wind and wave ;
He dared the lightning's potent flash,
The responding thunder's deep-toned crash ;
In God's great spirit was his trust,—
The Good, the Merciful, and Just.

He drew the arrow and the bow,
And laid the forest monsters low ;
The jaguar, bear, and cunning fox,
And all the beasts that den in rock,
Did he entice from their retreat,
And bring them, conquered, at his feet.

At last the pale-faced warrior came
And robbed us of our grounds and game,
And far away the red man drove
In distant hunting-fields to move ;
The pappoose, brave, and squaw he killed,
And ever new-made graves he filled.

Among our noble tribe was one
Whose Indian name was Burning Sun :
His form was of a lofty mien,
His eye was of a fiery sheen ;
His towering form and lofty brow
Made dark-eyed maids before him bow.

Oh ! wonder, maids of fairer shade,
That havoc with our hearts he made ?
That dark-eyed maids in silence hung
On every word-gem of his tongue ?

And loved to bask within the light
That glistened from his eyes so bright?

But one among our tribe was there
Of haughty and imperious air,
Who gazed with lustful fires of love
Upon the sachem's gentle dove;
Who sought to lure her from the chief
Who shared with her her joy and grief.

"Sweet Blushing Rose!" the warrior said,
"I would the fairy blossom wed;
The richest trophies shall be thine,
The brightest beads thy neck shall twine;
Thy wants shall all be gratified
If thou wilt be the warrior's bride."

But Blushing Rose, with looks of scorn,
Commanded Rattle Snake "Begone!
For sooner than the chieftain wed
This tomahawk shall strike her dead,—
And death shall claim her as its bride
Than Rattle Snake be gratified."

"Aha! thou simpering, cooing dove!
Another claims thy heart's true love;
Dost dare to trifle thus with one
Superior to the Burning Sun?
Dost dare the warrior to oppose?
Beware! beware! sweet Blushing Rose.

"None other than the Rattle Snake
The chieftain's Blushing Rose shall take.
Her smiles shall make his wigwam bright;
Her honeyed words his path shall light;
If other dare to win the Bud,
This tomahawk shall drink his blood."

"Go to," the Blushing Rose replied;
"I'll never be the warrior's bride;
My heart is with the Burning Sun;
All others Blushing Rose will shun;
Of all the braves I love him best,
And in his blankets I will rest."

The rejected warrior heard no more;
And vengeance loud and deep he swore:
Swore ere the sun its race should run
The Blushing Rose and Burning Sun
Should walk the sunset land above
The victims of his blighted love.

The accepted and rejected met
Beside a flowing rivulet,
Whose wavelets, as they rushed along,
Blent with the birds' melodious song;
And seemed to chant sweet lullabies
O'er love's devoted sacrifice.

With eyes dilated and ablaze
At one another did they gaze;
While hate their dark-browed foreheads wreathed
As each his vows of vengeance breathed.
One object both their natures fired,
And love their lifted arms inspired.

Can ye not guess, oh, pale-faced friend!
Of this affray the direful end?
That Burning Sun, the chief, was killed,—
The beats of his young heart were stilled;
And with his life's most tragic close
Went out the joy of Blushing Rose?

With leering eye and face inflamed,
The foe again his love proclaimed;
Poured oily words into my ears,
And pressed his suit with hopes and fears;
But all in vain. My soul's best love
Had gone to hunting-grounds above.

Thus foiled, he rushed with lifted knife
To end in death my mortal life;
The blow descended on my head,—
I felt it not,—the soul had fled.
The broken heart had ceased to beat,
Death (blessèd friend) knows no defeat.

And with my last expiring breath
I thanked the Rattle Snake for death;
For freedom given to me to roam
With Burning Sun the Heavenly Home;
Where, in a lovely flowery dell,
No angry passions come to dwell.

The rivulet is chanting still
From morn to eve its solemn trill;
Its waters kiss two green-clad beds,
Where rest in death two mortal heads;
No marble slab or stone doth breathe
The names of those who sleep beneath.

An hundred years, with all their weight
Of joy and sorrow, love and hate,
Have passed away since Blushing Rose

Sank to the arms of death's repose,
And joined in spirit Burning Sun,—
The old life closed, the new begun.

The Rattle Snake has joined our band,
A victim of the white man's hand;
The hate and vengeance he once swore
Possess his living soul no more.
The sorrows of his life below
Have made his spirit white as snow.

The Burning Sun, the Blushing Rose,
The Rattle Snake, no more are foes;
The garb of hate and vengeance dropped
When their hearts' earthly beatings stopped:
Before the same Great Power they bend,
And praise Him as their truest friend.

And thus the slayer and the slain
Together walk the Heavenly Plain.
Forgiveness was the blessed word
That Rattle Snake, the warrior heard,
When on the boundless sea of blue
Was launched his beautiful canoe.

Oh, glorious world! Oh, wondrous land!
Where friend and foe together band!
Where love each beating bosom fires,
And harmony the soul inspires;
Where all the discords of the past
At death's bright gate away are cast.

Communion blessed we enjoy;
Our happiness knows no alloy;
"Our honey-moon, the rolling years;
Our bridal-tour, the circling spheres."
Our voyage of earth was long since run,
Our voyage of Heaven has just begun.

Our feet dance o'er Heaven's floor so bright,
Where God hangs out his lamps of light,
And which their songs eternal sing
As they in endless circles swing.
The law of order they obey,
And never from their orbits stray.

Dear pale-faced friends, I now will close
This narrative of Blushing Rose:
Of me it is a story true,
As I some day will prove to you.
Ascended now to happier lands,—
I hope some time to clasp your hands.

TESTIMONIALS REGARDING OUR PREMIUMS.

Boston, Dec. 10, 1884, 29 Indiana Place.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist should be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being more than twice as large as the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve. If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.
Yours fraternally,
H. B. STORER.

Mr. L. L. WHITLOCK:

Boston, Dec. 30, 1884.

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of
Yours cordially,
HELEN C. BERRY.

No. 1 Arnold Street, Boston, Dec. 30, 1884.

Mr. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.
Yours in brotherly love,
GEORGE T. ALBRO.

L. L. WHITLOCK, Esq.:

To Whom it May Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure

In the more attractive form of *Facts*. Suppose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says 'Shadows.' "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of flesh? Alas! art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have flashed a little of your inner self into that picture, and added to its attraction. Do n't feel sorry, John, that you did not smile up into cheerfulness just at the 'sticking point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts,' which read:—

'Though gray our heads, our thoughts and aims are green:
Like damaged clocks whose face and bell dissent,
Folly strikes six while nature points at twelve.'

This picture, Brother Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite *Facts* into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread abroad the truth.
Yours truly,
JOHN WETHERBEE.

34 School Street, Boston, Mass., Jan. 10, 1885.

L. L. WHITLOCK, Esq.:

Dear Sir,—I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called *Facts*, and being agreeably surprised upon seeing anything like a "new departure" in photography, I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, *pure photography*. The art of retouching, as practised nowadays, is more than likely to destroy what resemblance the camera may have portrayed, and, consequently, we have a picture, may be, but not a truthful representation of the sitter. Such a portrait will have no historical value whatever in the future; and what must be done now in collecting portraits and data for the future history of Spiritualism is to sacrifice everything to accuracy and *Facts*. In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me as an artist, highly gratifying. I remain, very sincerely yours,
JOHN WORTHINGTON MANSFIELD.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the photograph of my wife. I think your artist has done himself great credit on this, and also all those I have seen in your possession, of mediums and speakers. I hope and trust these pictures will have a large circulation with your *Facts* magazine, as it is a good way to secure a photograph of some of our best mediums.
Respectfully,
H. FAY.

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 MRS. BERTHA FAY, Boston, Mass.
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 MR. EBEN J. COBB, Boston, Mass.
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 MR. L. L. WHITLOCK, Providence, R. I.
 MRS. NELLIE T. BRIGHAM.
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2

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The dark line running around the edge of the figure 2, in the middle of the white space, represents the stiffening between the two layers of gold.

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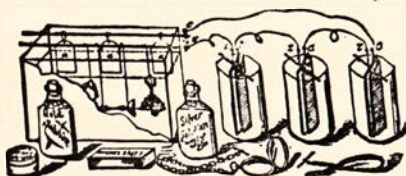
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FACTS.—MISCELLANEOUS.

ONSET CAMP-GROUND.

This beautiful summer resort is situated in the town of East Wareham, Mass., about fifty miles from Boston, on the shores of Onset Bay, which forms the head of Buzzard's Bay. Few places, we believe, on the Atlantic coast can claim so many natural attractions to pleasure seekers in summer, among which we mention boating, fishing, and bathing. Thousands of people congregate here in the summer to learn of the mysterious powers which the phenomena of Spiritualism teach, among whom are many of our best mediums. This furnishes the *key-note* on which is based a very harmonious, social, and scientific gathering of people, many of whom, while strangers, suddenly become, by the investigation of this great problem, the firmest friends. Nor are the usual amusements necessary to the happiness of those who are not interested in Spiritualism neglected.

At a recent visit we were surprised to find that so many improvements had been made since last summer. One of the finest halls which we have ever seen at any summer resort has been erected, which is called the Temple. It has a seating capacity of about fifteen hundred, and all necessary conveniences, such as dressing and reception rooms, the whole being lighted by gas. This hall, we understand, will be opened every Saturday evening for dancing, and on other evenings it will be occupied for lectures, concerts, theatricals, etc. Our intention is to occupy it on July 29th and 30th for a Facts Convention.

It can hardly be expected that Onset Bay Association will receive a sufficient revenue from it to pay a fair interest on the money invested; but we hope it may long stand as a monument to the spiritual philosophy, and that within its walls these grand truths may be thoroughly discussed, and in this way prove a great benefactor to humanity.

The Skating Rink and Bowling Alley, which were built a year ago, are being painted and decorated for the coming season. The proprietor, Mr. Talbot, assured us that he should leave nothing undone to make these places of amusement genteel and attractive, a full band of music having been employed for the season.

At the Glen Cove House we found our old friend, Mr. Huckins, as agreeable as ever, and very busy making improvements. This house is located on the Bay, about three minutes' walk south of the Auditorium and Association Office; has one of the finest water-views; its rooms are large

and well finished in natural woods, most of them being supplied with running water. Two yachts, with efficient sailing-masters, are always ready; these, with row-boats and bath-houses all combined, make this a most desirable summer home.

We found, at the Metropolitan, Mr. Gay, who is also making additional improvements. This is the only hotel which has been kept open all winter. It is centrally located, being nearly opposite the Skating Rink, and only a short distance from the post-office.

We were pleased to find that Mr. Frank Union was building a pleasant and commodious house directly opposite the Auditorium Park, in which are a number of good rooms especially adapted, on account of their size, central location, for seance-rooms.

A new building, where the drug-store formerly stood, has been built by Mr. Wilcox. The lower part is to be used for the same purpose, while over it is a well furnished and convenient photographic gallery, which we understand is to be occupied by Mr. Conant, who has already taken so many interesting views of Onset, and pictures of its visitors. In the same building Mr. Wilcox is finishing a very pleasant residence for himself and family.

Mr. Bullock still retains the post-office, but has sold his store to Mr. Hardy Smith, whose shelves are already filled with hundreds of articles necessary to the happiness of the human family. He remarked, in conversation, that he intended to furnish, at short notice, any article desired.

A call at Mrs. Williams's store convinced us that a woman's skill had a good opportunity to show itself in her avocation, as was evinced by the order and neatness of her establishment. We understand that in addition to her regular store she is to open a lunch-room in the same building.

Hotel Onset and the Brockton are to be conducted by the same gentlemen as last season, but as neither of them was at Onset during our visit, we are unable to give particulars.

Mr. Vaughn is already upon the ground, and the Barge Onset, with its four white horses, made us feel that the season had already begun. There is, however, a question as to how many of these carriages will be needed this season, as there is a strong possibility that a horse-railroad will be built from Onset Station to Shell Point; even then, however, it is thought by many that a portion of the travel will go to East Wareham Depot, there being only a few rods difference in the distance, as the town has laid out a straight boulevard from their station to the camp-ground, which they design to make a fine drive.

The new addition to Onset Bay, known as the Old Farm, has been laid out in lots, and improvements upon the streets will be made as fast as possible.

New cottages have been and are being built in all directions, and everything appears to indicate a prosperous season. We are assured by the directors that the grand principles of truth and justice, which have actuated the previous management, will be continued by the present board of directors, and that mediums and mediumship will receive the greatest possible encouragement at this great center of Spiritualism.

We have already extended this notice beyond the limits of our original intention, and will close by asking all the mediums who intend to visit Onset this year to let us know, as soon as possible, as we design to publish another article in our next number giving the names of speakers and mediums. Our Fact Meetings will be held as usual every other day at 10 A. M., at the grand stand.

ORIGINAL IMPROMPTU POEM:

Delivered at the Celebration of the Thirty-Seventh Anniversary of Modern Spiritualism, at Providence, R. I., March 31, 1885.

BY MR. JOSEPH D. STILES, BOSTON, MASS.

The years of time are thirty-seven
 Since angel friends, from near and far,
 Rolled back the golden gates of Heaven
 That had so long been left ajar;
 And down the shining road they came,
 Clad in their spotless robes of white,
 The joyful tidings to proclaim,
 That now had come "the dawning light."

As ye, with retrospection's eye,
 Survey our great and wondrous past,
 What signs of progress ye espy!
 What changes, marvelous and vast!
 The young Religion of the West,
 That out of darkness had its birth,
 Stands forth the freest and the best
 Of all religions of the earth.

Grim superstition's thunder-cloud—
 That long has veiled truth's glorious face,
 And in one vast, funereal shroud
 Has wrapped its beauteous form of grace—
 Is lifting now before the dawn
 Of light and knowledge's regal sway,
 Proclaiming to the souls unborn
 That now has come the break of day.

Unborn! yes, in its truest sense,
 This proclamation do we make;
 Still wearing old habiliments,
 And dreading old paths to forsake;
 Still clinging to traditions past,
 To dogmas, musty and effete;
 To old opinions holding fast,
 Like babes, preferring milk to meat.

How strange that men refuse the light,
 The Polar Star that points the way
 From error's black Plutonian night
 To Truth's most bright immortal day,
 That leads from vales of doubt and death,
 And up to Heaven's triumphal arch,
 Where knowledge, born of hope and faith,
 Illumes the soul's progressive march.

How strange that they should seek the rear,
 Like shirks and cowards, fall behind,
 When truth's bright beacon, full and clear,
 To light and freedom points the mind;
 How strange that this should hug the old,
 And close their visions to the new;
 Take up the dross, and leave the gold,
 Accept the false, and spurn the true.

But when too late will they perceive
 What they have lost and others gained;
 Regretfully will weep and grieve
 For jewels they have so disdained;
 And not till years on years shall sweep
 Into eternity's vast depths
 Will they awaken from their sleep,
 And gladly upward take their steps.

From pole to pole, from sea to sea,
 Truth's ship triumphant onward sails,
 With pennons flying, full and free,
 Defiant of the waves and gales;
 Upon its deck are stalwart hearts
 Equipped and ready for the fight,
 Determined well to do their parts
 In this great warfare of the right.

Those bngbears of an ancient age—
 Of devil and a hell of fire—
 Are disappearing from the stage,
 With all their train of horrors dire;

No more can creedal hands enslave
 The aspirations of the mind;
 Down to oblivion's deepest grave
 Those scarecrows old have been consigned.

So long as stars shall give their light,
 And old Sol reigns as King of Day,
 And Luna, on her Throne of Night,
 Rides on her grand, triumphal way,
 So long shall truth's car onward roll,
 With faithful spirits at the brakes,
 Till every error-fettered soul
 From out its sleep of death awakes.

"Still onward!" let our motto be.
 "Still on, from Better to the Best!"
 Till these grand watchwords of the free
 Shall find response in every breast:
 Till nations, bending 'neath the chains
 Of error, sin, and slavery's night,
 Shall hear the glad according strains,
 And wake to liberty and light!

Should error's cloud bedim our sky,
 And round our feet the breakers roar,
 We 'll raise the great, the gladsome cry:
 "God, Truth, and Progress evermore!"
 Our flag, by foes respected now,
 We 'll plant o'er every land and sea,
 And bigots 'neath its folds shall bow,
 And cheer the Banner of the Free!

LOVE.

BY MR. LUTHER COLBY.

Oh! Love, divinest impulse of the soul!
 When heart to heart doth cling forevermore,
 Nor time nor space can reach its final goal,—
 'T is wafted hence on the immortal shore.

But Love despised doth turn to bitter Hate;
 And vengeance swiftly follows in its train;
 Then copious tears engulf the eyes too late,
 And Sorrow with its victims doth remain.

Love turned to Hate makes Demons in the air!
 Death does not conquer venom in their hearts;
 On earth they *live*,—abounding everywhere,—
 And thus they subtly play their tragic parts.

The grand sum total of our earthly hell
 Is Good perverted,—only that,—no more;
 And if we mortals did but heed this well,
 No Fiends would pass unto the other shore.

BOOK NOTICES.

"THE STORY HOUR."—We are under obligations to the *Truth-Seeker* Company for the very interesting book called "The Story Hour," which we received not long ago. It is a neat work, finely illustrated, and one well calculated to amuse and instruct the young. It is the work of Miss Susan Wixon, who has charge of the children's department in the *Truth-Seeker*. This book is for sale at their office, 33 Clinton Place, New York. Single copies \$1.25; two copies \$2.00.

"THE MISSING LINK."—A very interesting book has made its appearance, by the above title, containing an account of the early experiences of the Fox sisters, by Mrs. Underhill, the eldest. No person should be better qualified to narrate the exact facts of these early manifestations of what is known as Modern Spiritualism; therefore, this book will be considered as authority, which could hardly have been the case from any other source. It contains some very interesting accounts which every person should read, especially all who do not know what persecution these young girls and their friends suffered for the truth. If not nailed to a cross, as Jesus was, they were at least persecuted and abused in the worst possible manner. It is finely illustrated by steel engravings of the different members of the Fox family, and should be in every library. Published by Thomas R. Knox & Co., New York.

"MIND AND MATTER" again, in its familiar dress, has found its way back to life after a suspension of a few months. We have always felt a great deal of sympathy for Brother Roberts, and that he was intentionally true to his convictions in defense of mediums; if, for no other reason, we should respect his course in this. We are glad to note that he has dropped those offensive personalities which make any newspaper a curse rather than a blessing to any cause, as a scandal-monger is a disgrace to any community. Go on, brother. Let people talk. We can all afford to do our duty on principles of truth and justice, even though they do not agree with our neighbors.

Facts will contain Railroad Time-Tables, List of Speakers, and other matters of interest. Mediums, Hotels, proprietors of Boarding-Houses and Stores should advertise. See Rates on first inside cover.

THE WM. ROGERS MFG. CO.,
MANUFACTURERS OF
SILVER-PLATED TABLE WARE.
EUREKA.



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See that the ware bears one of above trade marks, and take no others.

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Drawer 30.

Hartford, Conn.

A. F. CUSHMAN,

HARTFORD, CONN.,

MANUFACTURER OF

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FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

HOW SHALL WE KNOW THE TRUTH?

The importance of knowing the truth, and how to obtain that knowledge in a manner which will do justice to the medium, and to the subject, *also*, is important.

First, we say that the question of control is so uncertain as to make it impossible, in many cases, to decide by any law of which we have definite knowledge as to who is the controlling intelligence. Therefore we are liable to call a manifestation of spirit origin when, in reality, it may be of physical,—that is, of spirit, in either case, but of one in the physical body before what is called death.

The question, then, naturally arises: By what means may we understand a mental communication sufficiently to know its source? We say, when the communication is of so absolute a nature that its characteristics are perfectly defined, then we may know the individuality of the control.

As an illustration: I wish to know the individual controlling, and he gives me some communication which is beyond the knowledge of any other person present, or absent in spirit life; then I am obliged to accept the identity; but if the name is only given, or some ordinary subject discussed of which another person is capable, or with which the medium is conversant, then it does not prove positively the identity of *the* spirit. We may accept it as we accept a stranger who represents himself to be a certain individual, and whom we would trust for the common items of business, but not without identification in a case where a large money value was involved. So we treat in our investigations our spirit friends. If they teach us great truths, and we are not in any way sure of their individuality, we do not question their teachings, providing they are reasonable. In other words, we accept them for what they are, and not what they profess to be. So with all the various elements which make up this great science of spirit intercourse. The rule, we think, holds good, that mental or spiritual laws adapted to earth life are equally adapted to spirit life; and as we do not insult our friends or acquaintances in earth life by too close questioning as to their honor, so we should not our spirit visitors. If a man should call at

my house, I should not think of calling his word in question unless there was good evidence that he was an imposter, and then even he would have good reason to expect, as a matter of courtesy, polite treatment. So, our idea is this: if persons would know the most of this great truth, they must treat their spirit visitors with the same courteous semblance of faith that they would their earthly visitors. Severe and critical conditions are never conducive in either the *earth* or *spirit* spheres to the greatest harmony, while the greatest harmony is conducive to the best results; and under such conditions the world can and does get the best individual evidence of immortality. No conditions are as good as those which come from harmonious surroundings.

We are aware that a man with a materialistic mind will not agree with this, and that his organism would bring everything down to a rule of his own making, with which he alone could be satisfied. While in this way every person would demand different conditions, none of which would please all others, and spirit manifestations would become fit subjects for social scandal-mongers to decide upon, as they are now, self-appointed judges of their neighbor's affairs.

Truth needs no vindication. It has taken time for every great principle to be established, and today we are only on the threshold of the first century in the investigation of modern Spiritualism. Shall we see in every opponent an enemy to our pet theories? or only one more friend it may be in social or skeptical opposition, but who is only waiting to know the truth, that he may in turn bring others from his circle of acquaintances into this knowledge? Spiritualism has no church, no established creed or dogmas, and is ever ready to admit all classes of investigators, and will, we believe, in the end form the *foundation* on which every church will prove *immortality*. Shall we, then, after all these years of persecution, not feel that through these things we have grown into a higher state of spiritual truth than we could have done had it not been for the opposition we have encountered?

Every medium who is persecuted by ignorant and self-appointed investigators are only doing the work they are appointed to do, namely, the advancement of spiritual science; and for this cause, though they suffer, is their mission fulfilled, and some new principles established which might not otherwise have been known.

With all of these remarks we would insist, as we have before, that mediums cannot do too much to teach, so far as possible, everything that their experience and spirit friends have taught them. Let mediums be so frank and honest in their seances that all will be convinced of their good intentions, and by these mutual bonds of friendship we can hardly imagine what wonderful truths might be taught by the spirit world.

The fact that few, if any, of our best mediums know anything of the laws which govern these manifestations, except as a farmer knows the conditions necessary for the growth of any vegetable, but not the most common chemical changes which underlie the result. So mediums only know, as it were, under what conditions certain results are liable to occur. Add to this the sensitive nature of these instruments of the spirit world, and the half-dazed condition, at best, of the conscious medium when under control, saying nothing of the one who is fully entranced, and you can hardly expect they can add much more light or knowledge than the conscious medium of agricultural materialization who has never studied the laws of vegetation, but only the results.

How much we need the careful, honest, and harmonious student, who, like our great scientists, have been willing to spend a life-time that they might know a single truth, and yet they have been accused by society, in all ages, of every possible corruption.

Our mediums are today, I believe, as honest in their intentions as any other class of people who are obliged to earn a livelihood, and even more so than the average lawyer, doctor, or theologian, all of whom are obliged, by their professional positions, to do many things, and teach what they do not know to be truth.

Then, we would say, treat mediums with love and candor, looking for truth and not for fraud, and you will receive what you most desire,—the truest manifestations. The question of how to proceed to attain these results seems to us to be the most important, and, therefore, while our views may not agree with others on this subject, we are at least convinced that the questions of manifestations should form the basis on which to build the study of this science. So, while the testimony of thousands is being accumulated, little is being done to classify and analyze these phenomena, and make them valuable as far as theories are concerned. We need a school of investigation which shall discuss these subjects, and which shall seek to discover in that way the laws which underlie these effects, and the truth attained will be largely the result of such investigation, and sooner or later it will be taken up by men of science, who, with little, or, it may be, no knowledge of these subjects, will treat them, not in the most intelligent manner, while there are today hosts of those whose investigations and scientific abilities have made them capable of doing this work to the entire satisfaction of all concerned. Let such give us their ideas for our magazine.

THE MISSION OF *FACTS*.

While we are not attempting to make our magazine a receptacle for all the ordinary events of interest to our readers, and which belong to the

columns of an ordinary newspaper, we are desirous, and intend, as far as possible, to print such articles as may be useful in explaining the science of mental and spiritual phenomena.

Therefore, all articles or questions on these subjects will be in order, and while we shall carefully guard our readers against unpleasant controversies of a personal nature, we will be glad to publish anything which may lead to a better understanding of the truth. We do not desire to be dogmatic, as we believe that by the free discussion of all subjects is the highest scientific position attained.

MENTAL OR SPIRITUAL—WHICH?

Prof. J. W. Cadwell, the well-known mesmerist, commenced a course of lectures at Music Hall, Providence, on Monday evening, April 13th, on Mesmerism, and its Application to Healing Diseases.

On Thursday afternoon, April 9th, we met him at Mrs. Ross's seance, and our conversation, naturally, drifted on to the subjects known at the present time as Mental Cures, which suggested some very interesting statements of phenomena, which we asked the professor to write for *Facts*. From our own previous knowledge of his ability, and the letters which he has shown us, we have no question as to the truthfulness of his statements. (See page 81.)

This being the case, how or by what rule are we to judge of mental cures, and to what agency are we to give the credit? Our magazine has always been intended as the exponent of mental and spiritual phenomena, and our Miscellaneous Department will be devoted to its philosophy. Will our friends who claim *mind* as the agent in counter-distinction to *spirit*, *disembodied*, give us their experiences, and so help to educate our readers by giving the facts as well as the theories on which they claim this power? How do these cures differ from many of those which are on record, and claimed by Spiritualists to be of spirit power? Is there underlying all of these a principle of which we know but little, whose phenomena show similar effects, and, therefore, would naturally lead to the conclusion that they must spring from the same cause?

Will the friends of science, of all *creeds*, help answer this question?

We shall continue to send *Facts* to our subscribers until forbidden. Hoping that all will be disposed to assist us in this cause, and, as our subscriptions increase, we shall make our magazine more desirable, both in size and interesting matter.

We understand the following mediums are expected at Onset Bay:—

Mrs. H. B. Fay, of Boston.
 The Berry Sisters, of Boston.
 Mrs. Nellie Whitney, of Boston.
 Mrs. H. Fairchild, of Boston.
 Mrs. Maud E. Lord, of Boston.
 Mrs. Annie Lord Chamberlain, of Boston.
 Dr. J. V. Mansfield, of Boston.
 Dr. A. H. Richardson, of Boston.
 Dr. H. G. Petersen, of Boston.
 Dr. A. S. Hayward, of Boston.
 Mr. David Brown, of Boston.
 Mrs. M. W. Leslie, of Boston.
 Mrs. Mattie Houghton Chamberlain, of Boston.
 Mrs. H. W. Cushman, of Boston.
 Mr. Joseph D. Stiles, of Weymouth.
 Mrs. Stoddard Gray and Son, of New York.
 Dr. E. A. Pratt, of Providence, R. I.
 Dr. G. Amos Pierce, of Lewiston, Me.
 Dr. A. A. Andrews, of Brooklyn, N. Y.
 Mrs. J. W. Still, of Morris, N. Y.
 Dr. Weeks, of Onset, Mass.

We would like to have included many others whom we have every reason to believe will be at Onset, but who have not notified us to that effect.

“**TOKOLOGY.**”—A book for every woman, by Alice B. Stockham, M. D. Sanitary Publishing Company, 159 La Salle Street, Chicago, Ill. 350 pages, 24 colored plates. Postpaid, morocco, \$2.50. Cloth, \$2.00.

A book showing, with many illustrative facts, that child-birth can, and ought to be, painless. “Tokology” is written by a woman of large experience, domestic and professional, who comprehends fully the sufferings that have come upon her sex. Dr. Stockham having practiced as a physician nearly thirty years, and come in contact with nearly all forms of disease, has told us in a delicate and reverent manner the cause and cure of many of the pains incident to her sex.

“Tokology” also treats of conception, fetal development, the source of feminine attraction, the care of infants at birth, including constipation, dyspepsia, headache, etc., giving several pages of receipts for healthful food and drinks. In a few months it has reached its twenty-third edition, and received very worthy praise from eminent physicians of both sexes, and also from the best thinkers and philanthropists of this country.

Chapter XI., on "Chastity in the Marriage Relation," is worth the price of the book. "Tokology" is a gem, and should be in the hands of every man and woman. When its teachings are followed, much pain and disease will cease.

A GLANCE BEHIND THE CURTAIN.

By E. A. BRACKETT, Winchester, Mass.

The organism of man is, to a certain extent, dual. The brain is divided into two parts; there are two sets of nerves crossing each other, so that an injury received on the left side of the brain affects the right side of the body, and *vice versa*. While the duplicated organs are capable of separate action, anatomically suggesting two distinct beings, they are united in parts so as to form a complete union of both. There is, however, a preponderance of brain, or will-force, in the left side of the head, giving a more complete control over the right side of the body, and, in some instances, a quality of character, which would indicate that each side of the brain might act in alternation, and somewhat independent of the other. The force which the brain exerts over its own organism and that of others is not understood. Could it be explained, the whole phenomena of the material and spiritual would, probably, lie within easy reach. A person with a strong will may possess a magnetic power, enabling him to throw another, of a peculiar temperament, into a trance, in which that person is physically insensible to everything except what comes through the sensibility of the magnetizer. The material bodies are brought *en rapport* with each other, or under the law of individual control, and the magnetizer can direct the physical movements of the other very much as he would his own, leaving the spirit of the entranced person free to act, for the time being, independent of its own body. If it has the strength or power to control other sensitives, it may manifest itself in remote places, either clairvoyantly or by materialization more or less tangible. It can, however, do this much more perfectly in close proximity to its own body. Such a materialization is a counterpart of the entranced person; is, in fact, the spirit of that person clothed in a body not strictly its own, but composed of material largely drawn from it. The existence of this phenomenon has been more or less known through all ages, and is probably the origin of that mythical story of the creation of woman, where the Lord is said to have caused a deep sleep to fall on Adam. There is not a nation or tribe, civilized or uncivilized, in which traditions of it may not be found. Though often classed as a vulgar superstition, it nevertheless finds expression in the works of some of the best intellects.

It plays an important part in the progress and development of all phys-

ical seances, since it is the first indication of true materialization. Furthermore, the substance composing this counterpart is, to a certain extent, the nucleus around which all spirits materializing are developed or clothed. The form appears to issue from the left side, but, in reality, it comes from the whole circumference of the body, in a rapidly-moving, luminous vapor, which quickly consolidates into a separate, individualized form, complete in its organization, and capable, for the time, of physical and mental action.

Such manifestations are what is understood to be the production of living forms by means of living matter given off from the body of the medium. It is more or less affected by the surroundings, and is ever the result of more intelligent beings co-operating with the spirit of the entranced person.

The spirit occupying this temporary body can, when proper relations have been established with it, surrender it into the control of other spirits, the same as it surrendered its other body into the hands of the magnetizer, and from its peculiar structure they can contract, expand, or change it to suit his or her requirements. So long as it remains in the possession of the spirit of the entranced person, the likeness to it is maintained, but the moment it passes into the possession of another, the resemblance will depend entirely upon the strength of the control and the knowledge the spirits have in shaping the form like that which they bore in earth life.

From these conditions materialization may broaden into more complex forms, always depending upon the currents of magnetic thought and that central will-force that sweeps into its vortex all atoms necessary to its use.

From the above it will be seen how unjust are the accusations made against mediums, by persons of every shade of belief, from the most enthusiastic to the most inveterate skeptic. Charges of personation when the forms resemble the medium, of confederates when it does not, and of imposture when it cannot be recognized. How, then, are we to know the true from the false? How protect ourselves against that most heartless of all scoundrels who is willing for a few dollars to trifle with the most sacred feelings of our nature? For the respect and esteem due to all true mediums, and for the sake of common humanity, let us hope that such things seldom occur.

To a sensitive person, who has had even a limited experience with these seances, the question is readily settled. The expert can tell a counterfeit at a glance. There is always in the true materialized forms a decided lack of some of the elements that make up the magnetism of what we call real life; something not easily described, but readily understood by a person thus constituted. To such a one, neither personation by the medium, nor a confederate, can pass undetected.

I have given, as clearly as I could in so brief an article, something of

what has come to me. It suggests to the investigator the only true course to be pursued in visiting such admirable seances as those of Mrs. Fay, the Misses Berry, and Mrs. Beste. It is desirable that everyone who is interested in these things should study them, and record their observations; aside from personal gratification, such testimony may be valuable. Science will yet deal sharply with this subject, not only from its own observation, but from the accumulated evidence of others. While the fact of materialization will be accepted, there will be a division among scientists as to its origin. A portion of them, true to their materialistic tendencies, will exhaust all arguments to prove that it has no connection with another life.

(From *The Homiletic Monthly*.)

A KEY TO FAITH-CURES.

By D. H. WHEELER, LL.D., President of Alleghany College.

So many respectable claims are made for "faith-cures" that anything which will shed light on the alleged facts deserves attention. That the gifts of healing faith characterized a true Christian Church has been believed by a majority of Christians since the time of the apostles. They have always produced testimony which would be accepted as credible in other matters. It has been the prevailing belief of the Christian Church that miracles were for the establishment of Christianity, and disappeared after the apostolic age. This belief is still very strong. Some go further, and claim that the apostolic healings were not supernatural, but were accomplished by a human power that has always existed in society,—an art which is still practiced. They further affirm that the laws of this art are discoverable, and will at no distant day be demonstrated. The methods of apostolic healing need not be here discussed, but this question is worthy of close inquiry and careful investigation: "If a man who does not pray lays hands on the sick, and they recover, does it not raise a presumption that the healing power is natural and not supernatural?" This presumption will not be challenged by intelligent people when the healer, be he skeptic or Christian, gives a reasonable explanation of his power. Now, it happens that there are men who effect instantaneous results by a natural method, which they explain on scientific principles. These results have the general character of the faith-cures. Besides the men who explain these phenomena, there are also mesmerists, biologists, spiritual mediums, and magnetic doctors, who, for money, perform cures through methods similar to this "healing by faith." Manifestly, the men who tell us *how* these marvels are accomplished should now have the floor. It is a great point in their favor

that they are men of high character, who are not doing this thing for hire, but as lovers of science and seekers of truth. For example: there is Prof. E. P. Thwing, of Brooklyn, a member of the New York Academy of Sciences, and of the Victoria Institute, London, who pursued these studies along with the late Dr. Geo. M. Beard. He has recently given to the Academy some data gathered here and during his visits abroad. We had the pleasure of witnessing recently a number of his experiments, at the residence of the editor of the *Homiletic Monthly*, in Brooklyn. These experiments are regarded as conclusive by educated and scientific people.

Prof. Thwing is a Christian minister, and busy with the work of a preacher and author. Thirty years ago he began studies in medicine and surgery, but never allowed them to interfere with his chosen work as a minister. He does not now make psychology an engrossing topic, and was with some reluctance persuaded to put in print the results of his private experiments. The fundamental fact in his theory is that of mental therapeutics,—“physical changes through mental impressions.” The idea is central in the system of Dr. Carpenter, of London University, who clearly shows that not only transient effects, like the abolition of pain, are effected by the state of expectant attention, but also the processes of nutrition and secretion, and so functional and organic changes, even, are effected. Let us explain: Prof. Thwing “lays hands” on a man who, perhaps, is very ill with sea-sickness. In many cases—not in all—relief is almost immediate. The individual goes to sleep, and no one but the professor can waken him. Pinch him, prick or pound him, drag him around the room,—he will sleep on as quietly as a babe. Or, it may be, that the man remains in full activity. When “controlled” by a steady gaze, he will do whatever the operator tells him to do, but does not really know what he is doing, and is completely unconscious of all about him. After the “trance” he remembers nothing.

Traveling lecturers have long given unexplained experiments of this sort, and the details need not be dwelt upon here. But there is a third phase, in which the patient does not lose consciousness of his surroundings, but is yet completely under the will of the operator. This might be called the healing stage. The patient receives gentian, and is assured that he will find it very sweet. The patient smacks his lips with pleasure over the bitter drug. Receiving bread, with a counter impression, he finds it a nauseous medicine, and shows intense disgust. When regret is expressed that he has the toothache, he goes into contortions of pain; and when a feint of drawing the tooth is made, he spits as one does after real tooth-drawing. In the *Bulletin de l'Académie Médicin*, Paris, we are told that “a cancer was extracted from the right breast of a Madame Plaintrain. The operation

lasted twelve minutes. During the whole time the patient talked very quietly with her mesmerizer, and never felt the slightest sensation."

The professor gives the patient a common handkerchief, perfectly free from any odor. He says: "Smell it; see that it is an ordinary handkerchief." He proves to himself that it is an ordinary article. The operator then tells him it is a vitalized handkerchief. "Carry it to such a house; call for Mr. B——; he will lay it on your hand, and all feeling will leave the hand; he will put it over your eyes, and you will go to sleep."

The patient, whose attention, expectation, or "faith" has once been gained, *believes this with the most perfect trust.* He goes as directed. We have seen the handkerchief laid on his hand, and all feeling left it. The patient did not feel the prick of a pin, a blow, or a pinch. The handkerchief is laid on his face; entire insensibility follows, as we have seen in the case of an energetic, stalwart man. Nobody but the professor can waken him. Did he not arrive, the person would lapse into an ordinary sleep, and wake in a few hours. One of Dr. Beard's patients took a disk, or coin, to sea, assured that it would arrest sea-sickness. He went to his berth, gazed at the disk, and "fell into a trance." Twelve hours after, he woke recovered.

We saw a man who had suffered with sciatica. The man's receptivity to impressions was quickly determined. It is clear that he implicitly believed what was told him. The limb was rubbed a little, and he was told that the pain was gone. He had no longer any pain, but walked with great rapidity. The stiffness seemed to be effectually broken up by *the action of the patient's mind in obedience to the will of the operator.*

There is no reason to doubt either the reality of these facts or this explanation of them. In some cases the pain returns in a day or a week, but a second treatment often removes it entirely. This is mental therapeutics. The President of the New York Academy of Science, Dr. Newberry, of Columbia College, remarked to that body, after the presentation of a patient whom Prof. Thwing had rendered, with a glance of the eye, insensible to a painful surgical operation: "This beneficent power I saw used in surgery twenty-five years ago. It cannot be used with all, but there is no use in calling it 'humbug.' It is now taken out of the hands of charlatans, and its phenomena are investigated by men who have made the matter their careful study."

The range of this remedial agent is not known as yet, but it is wider than many suppose; for, not only has sensation been temporarily abolished, as in surgical operations, but morbid growths have been arrested, and this without "miraculous intervention."

One conclusion is this: in this kind of treatment, men should not irreverently associate the name of Jesus with scientific experiments, or attract the

public gaze to their holiness and faith as a procuring cause. It is no more pious to heal psychologically than it is to heal with medicine or surgical helps. The bulk of these "faith-cures" we regard to be the result of natural, not supernatural, causes. Some persons possess a controlling power over men. Their personality is pronounced. They are assertive, and are able to carry conviction in their quietest utterances and motions. They induce the trance state, or the psychological condition, in many people, old and young,—in those who are athletic as well as in those who are weak and yielding. This power does not come to them by prayer. They may be men of prayer—as our friend of whom we have written without his knowledge, and who dislikes to be made conspicuous in the matter—or they may be prayerless men. That does not seem to affect the scientific process, or change the actual results. The patients treated are benefited, because there is found to be a healing force in their own minds. They are "possessed" by what Dr. Carpenter calls "a dominant impression." ("Mental Physiology," pp. 281-315.)

Have we not here the key to another important problem? If a living man can capture and hold a human soul for beneficent ends, may not a disembodied spirit do even the same for evil ends? Have demoniacal possessions ceased? Furthermore, the question of moral responsibility, in cases where crimes are committed from inadequate motives, may possibly have an explanation here. One of these fully "psychologized subjects," as Dr. Beard used to remark, would not hesitate to shoot anyone in the room, if told to do it by Dr. Beard. He would be as innocent as a babe. "Possession" may, after all, be a permanent liability of human nature, as the vast array of facts by Drs. Tuke, Carpenter, and other authors demonstrate. It is claimed that what we already know of this condition of involuntary life "unlocks half the secrets of the world's delusions."* Its relations to insanity are intimate and vital. Whatever light is promised from this trance world has a manifest tendency to disencumber religion of superstition, and give additional brightness to the intelligent Christian faith.

We quote the above from a new monthly magazine, *Mind in Nature*. We cannot say too much for it, both in matter and beauty of construction. Every person interested in these subjects should read it.

Published by The Cosmic Publishing Company, 171 West Washington Street, Chicago, Ill. Price \$1.00 per year.

EFFECT OF FEAR.—Dr. E. S. B., of Davenport, Iowa, writes that in 1832, before the cholera had made its appearance in the United States, his brother was living at Oxford, Ohio, and, when he heard the first news of its

* *North American Review*, July, 1879: "The Psychology of Spiritism."

probably reaching this country, became *greatly excited*. He *was sure* he would fall a victim to the disease, he said. His fear increased as further reports came; and before the malady reached New York, he was taken sick with "Asiatic cholera," attended with all the concomitant symptoms, and died within twenty-four hours after being attacked.—*The Homiletic Monthly*.

ONSET BAY CAMP-GROUND.

Everything at Onset Bay is moving on as though the country was in the most prosperous condition. Cottages are being built in every direction, and others are under contract. We were informed by Mr. Bourn, the superintendent, that every one of those owned by the Association had been rented, and that only a few private ones were to be had.

The hotels are, and have been, making improvements. The Brockton has added a ladies' parlor, and other improvements. Mr. Keith has been on hand to entertain his friends since May 10th. His rooms have been refitted with new beds, and the dining-room has been very much improved.

Hotel Onset, the one usually known as the Association House, is already open, and it is kept by Mr. Neal, the same liberal manager as last year, and it is his intention to furnish in the old Pavilion shore-dinners, with steamed clams, etc.

Mrs. Bullock has increased her number of rooms, and will be prepared about the 20th of June to accommodate her guests.

The Bay View Café, near the Association Office, is open for boarders.

Mr. Huckins, of the Glen Cove House, is making extensive improvements in buildings and furniture. His yachts are among the best on the bay, one of them having been built expressly for the pleasure of his guests, with air-tight compartments to secure perfect safety.

Scores of cottages and boarding-houses are being prepared for the coming season.

The railroad from Onset Station to Shell Point is being constructed, and it is expected it will be completed by July 1st. The engines were bought in Brooklyn, N. Y., and will arrive in a few days. The cars will run from the bridge through Central Avenue to Shell Point, stopping at any place desired.

Dr. Johnston, the treasurer, has opened his office for the season, and is looking after the business of the Association.

OPENING DAY.—There will be an excursion from Boston to Onset Bay, and return, Saturday, June 20th. Tickets will be good until the following Tuesday afternoon. Price, down and back, \$1.50. This will give an opportunity to all who desire to engage rooms and board to visit Onset at a low rate.

INSPIRATIONAL POEM:

By MR. JOSEPH D. STILES, Weymouth, Mass., given before the Providence Spiritual Association.

What joy and gladness fill the soul,
That, after many years,
We can this mortal form control
To speak from spirit spheres;
That we can bring you tidings good
From angel-land above,
Of Heaven's Immortal Brotherhood,
Where all is peace and love.

Oh! happy thought to entertain,
That friends passed on before
To scenes of earth can come again,
And speak to you once more;
That lips of mortals they can move
Their nearness to reveal,
And by their heavenly tributes prove
The love for you they feel.

What glorious proofs have ye received
From kindred ye thought dead!
Oh! how your spirits wept and grieved
When they passed on ahead.
But, oh! what joy your bosoms thrilled
When they to you revealed
That their dear voices were not stilled,
In death forever sealed!

The Gates of Heaven, so long ajar,
Has God now opened wide,
And in and out, from near and far,
The happy angels glide;
They bring us words of joy and light,
And all our fears allay,
And give us visions, sweet and bright,
Of Life's Eternal Days.

Their airy footfalls ye may hear
As on the floor they tread,
And feel their love-breath, cool and clear,
Around the throbbing head;
Sometimes with inner sight ye sense
An angel floating by,—
So near, ye feel a confidence
That some dear friend is nigh.

Your anxious hearts this thought relieves,
To life a charm it gives;
Imparts a joy when death bereaves,
And proves the spirit lives.

Oh, blessed thought! oh, precious boon!
 To every struggling heart,
 That all in realms of glory soon
 Will meet no more to part.

The watching ones upon this shore,
 Which heaven and earth divides,
 Are waiting for the boatman's oar
 To row you o'er the tides;
 The waters almost touch your feet;
 Ahead ye spy the land;
 Ye hear the billows as they beat
 Against the mortal strand.

Your barks of life are drifting fast
 Toward ports more bright and free,
 And soon will ye your anchors cast
 In life's immortal sea.
 A few more years may be your lot
 Mid scenes of sin and strife.
 Oh, be ye firm, and weary not,—
 There is a better life!

For highest planes of life o'erhead
 Oh, may ye earnest strive!
 Our life is real! There are no dead!
 Your friends are all alive!
 Through death, the ever-open door,
 Have they all safely passed,
 And found upon the sunshine shore
 A happy heaven at last.

No local heaven! no fiery hell!
 For mortals are in store.
 Where love and peace and concord dwell,
 There heaven shines evermore!
 But, oh! when hate and discord find
 A lodge in human breasts,
 That hell more surely is enshrined,
 With devils for its guests!

A man who rightly lives, and well,
 Need not disturb his mind
 About a worse or greater hell
 Than he on earth will find.
 A nature, steeped in crime and sin,
 In time will realize
 That punishment and discipline
 Will follow as the price.

Progression is the sovereign law
 That governs and controls,—

The only point worth striving for
 By true heroic souls.
 The steps to heaven are by degrees;
 Its tranquil heights attained
 By works of love, and deeds of peace,
 And battles fought and gained.

RESPONSIBILITY.

By MRS. HATTIE E. CARR, Providence, R. I.

"Who is responsible?" you ask,—
 "The spirit or the mortal?"

Can any answer truthfully
 Save those beyond death's portal?
 Ah, no! the *pros* and *cons*, and all
 The arguments seductive,
 Hold not the problem you would solve.
 Your wisdom's not productive

Of anything that can define
 That subtle law so closely,
 Allied with spirit, human still,
 Which seems of mortal mostly.
 For like attracts like everywhere,—
 The spirit band that love us
 Blend with our lives, and never are
 So very far above us.

Are mediums responsible
 When governed by the spirit?
 We are responsible for all
 Which in ourselves we merit;
 And this we learn, whate'er we do,
 Although our soul acquit us,
 Some stones of malice will be thrown
 Which may not always hit us.

Some spirits come to mold our lives,
 And help to make us better;
 Some come for only selfish ends,
 Our human will to fetter;
 Some lead us in the path of light,
 With whispered words of blessing;
 Some lead the soul through shadows dark,
 With words of truth professing.

Some mortals rise who cannot fall,
 And would with none to guide them;
 Some mortals fall who could not rise
 Though angels walk beside them,—

Who cannot rise while in the form
 From causes they inherit,
 Which warp and stain the soul while here,
 And darken all the spirit.

I bring a truth all may not know,
 And here is no detraction,
 Spirits by us are often led
 Through psychologic action.
 And this I know by what I've gained,—
 Experience has taught me
 I cannot reach beyond the hight
 Where Nature's law has brought me.

Where is responsibility
 With spirit or with mortal?
 Ah! who can judge for anyone
 Beyond the shining portal?
 Are power and wisdom, truth and love,
 Which happy souls are blending,
 To those the most receptive here,
 In holy love descending?

We may not feel their touch, or hear
 Their voice in subtle sweetness,
 But they are with us everywhere,
 Help make our life's completeness.
 We all are governed here by law,
 Each has a separate being,
 And those we would condemn may have
 Some good beyond our seeing.

And conscious mediums have the power,
 If they know how to use it,
 Of drawing to themselves the best
 Of influence, if they choose it.
 Responsibility can come
 Only through conscious doing,
 To know the right, to shun the wrong,
 We ever are pursuing.

And that bright chain of cause divine
 Effects where'er it reaches,
 And in its evidence so fine
 A lesson true it teaches.
 'T is this: live just as true and good
 As you have power to reason;
 Let common sense and conscious right
 Your every motive season.

The above inspirational poem was written after a discussion on this subject at Onset Bay Camp-Meeting, Aug. 1, 1884.

TESTIMONIALS REGARDING OUR PREMIUMS.

Boston, Dec. 10, 1884, 29 Indiana Place.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist should be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being more than twice as large as the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve. If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.
Yours fraternally,
H. B. STORER.

Mr. L. L. WHITLOCK:

Boston, Dec. 30, 1884.

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of
Yours cordially,
HELEN C. BERRY.

No. 1 Arnold Street, Boston, Dec. 30, 1884.

Mr. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.
Yours in brotherly love,
GEORGE T. ALBRO.

L. L. WHITLOCK, Esq.:

To Whom it May Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure

In the more attractive form of *Facts*. Suppose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says 'Shadows.' "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of flesh? Alas! art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have flashed a little of your inner self into that picture, and added to its attraction. Do n't feel sorry, John, that you did not smile up into cheerfulness just at the 'sticking point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts,' which read:—

'Though gray our heads, our thoughts and aims are green:
Like damaged clocks whose face and bell dissent,
Folly strikes six while nature points at twelve.'

This picture, Brother Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite *Facts* into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread abroad the truth.

Yours truly,

JOHN WETHERBEE.

34 School Street, Boston, Mass., Jan. 10, 1885.

L. L. WHITLOCK, Esq.:

Dear Sir,—I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called *Facts*, and being agreeably surprised upon seeing anything like a "new departure" in photography, I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, *pure photography*. The art of retouching, as practised nowadays, is more than likely to destroy what resemblance the camera may have portrayed, and, consequently, we have a picture, may be, but not a truthful representation of the sitter. Such a portrait will have no historical value whatever in the future; and what *must* be done now in collecting portraits and data for the future history of Spiritualism is to sacrifice everything to accuracy and *Facts*. In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me, as an artist, highly gratifying. I remain, very sincerely yours,
JOHN WORTHINGTON MANSFIELD.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the photograph of my wife. I think your artist has done himself great credit on this, and also all those I have seen in your possession, of mediums and speakers. I hope and trust these pictures will have a large circulation with your *Facts* magazine, as it is a good way to secure a photograph of some of our best mediums.

Respectfully,

H. FAY.

LIST OF SPEAKERS FOR THE CAMP-MEETING.

July 12 and 14.—Dr. Fred. L. H. Willis.

13.—Miss Jennie B. Hagan.

16.—Mr. W. J. Colville.

17.—Mr. Colville will give a lecture on Shakespeare, in the Temple.

18.—Mrs. Juliette Yeaw.

19.—Mrs. Lillie and Mr. W. J. Colville.

21.—Mrs. Lillie.

22.—Mrs. Nellie T. Brigham.

23.—Mrs. Sarah A. Byrnes.

25.—Mr. Joseph D. Stiles.

26.—Mr. J. Frank Baxter and Mrs. S. A. Byrnes.

27.—Concert by Mr. Baxter, Mr. Charles Sullivan, and others.

28.—Mr. J. Frank Baxter.

29.—Dr. H. B. Fairfield.

30.—Mrs. Adeline M. Gladding.

Aug. 1.—Rev. James K. Applebee.

2.—Mrs. M. S. Wood and Mr. J. J. Morse, of England.

4.—Mrs. K. R. Stiles.

5.—Mrs. M. S. Wood.

6, 8, and 9.—Mr. A. B. French.

16.—Hon. Warren Chase.

23.—Rev. Samuel Watson.

30.—Mr. J. J. Morse.

It is understood that Mr. Joseph D. Stiles will be at the Bay during the greater part of the Camp-Meeting.

Facts Meetings Tuesdays, Thursdays, and Saturdays. Facts Convention
July 29th and 30th.

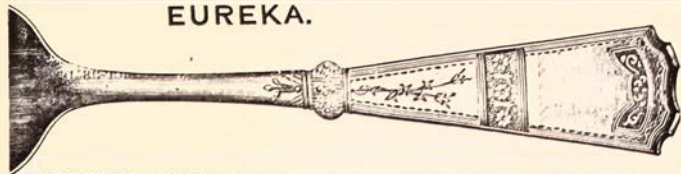
TO OUR READERS.

It is our desire to make the *Facts* magazine as useful as possible to all who are interested in mental and spirit phenomena. To this end we invite all who know of any extraordinary occurrence—such as Mind-Reading, Dreams, Clairvoyance, Mental or Magnetic Cures, in fact, any mental or spiritual phenomena—to give us descriptions of their experience.

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PREMIUMS FOR SUBSCRIBERS.

When we commenced this work, we hoped to be able to make our subscriptions sustain the magazine; but we have from time to time drawn to our assistance new combinations, as advertising, etc. Now, again, we propose for the good of all, and in the hope of extending the circulation of *Facts*, to offer as premiums photographs of our *leading Spiritualists*, especially the *Mediums* and *Lecturers*. Meanwhile, we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named.

The first one we will mention is a picture of a company seated in the auditorium, consisting of several hundreds,—the leading Spiritualists, mediums, and speakers being, in most cases, prominent, and therefore good likenesses. This is well worthy of a position on the walls of any parlor.

Next we mention a similar picture, taken in front of the new Association office.

A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monahasset, yachts, wharf, etc.

These we shall deliver as fast as ordered; and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be ready as soon as possible. See list of subjects.

These pictures are over twice as large as regular cabinets. They will be finished in the best manner, and sent, postage free, at the following prices:—

No. 1. For each picture, without mounting, or on thin boards, 50 cents.

No. 2. Mounted on gilt-edged beveled boards, 75 cents.

No. 3. Mounted on very thick, gilt-edged beveled boards, \$1.00.

Or, as premiums for *Facts*, your choice, as follows:—

To each renewable or new subscriber paying \$1.00, one No. 1 picture.

For two subscribers, one of whom must be a new one, \$2.00, and one No. 2 picture.

For three subscribers, two of whom must be new ones, \$3.00, and one No. 3 picture.

These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, at any photographic gallery.

Now, friends, will you, our old subscribers, help us, and by renewing your subscriptions for another year, and by persuading your neighbors to subscribe, put us under renewed obligations, as well as securing for yourselves these beautiful pictures.

Samples can be seen at the office of the *Banner of Light*, and all advantages gained which could be by addressing *Facts* Publishing Co.

Messrs. Colby & Rich are our regular wholesale and retail agents, No. 9 Bowditch Street, Boston, Mass.

Our list of pictures will be increased as fast as possible.

We believe these pictures to be the best photographs ever offered as premiums. The size is a good one for an easel, or large enough for a wall picture when framed. They would cost at photographic galleries from nine to eighteen dollars per dozen, and are equal to the best.

TO OLD SUBSCRIBERS.

We hope our subscribers will do all they can to induce their neighbors to subscribe. To anyone who has paid for *Facts* for 1885, we will send any No. 1 picture we advertise free.

LIST OF PREMIUMS, MEDIUMS, LECTURERS, ETC.,

which we are ready to deliver. We have already secured pictures of the following well-known persons, and have the promise of others, which we shall add as soon as possible:—

MRS. M. E. WILLIAMS, New York City.
 MRS. BERTHA FAY, Boston, Mass.
 MISS HELEN BERRY, Boston, Mass.
 DR. H. B. STORER, Boston, Mass.
 DR. J. V. MANSFIELD, Boston, Mass.
 MR. JOHN WETHERBEE ("Shadows"), Boston, Mass.
 MR. GEORGE T. ALBRO, Boston, Mass.
 MR. GEORGE A. FULLER, Dover, Mass.
 MR. EDGAR W. EMERSON, Manchester, N. H.
 MR. EBEN J. COBB, Boston, Mass.
 MR. JOSEPH D. STYLES, Weymouth, Mass.
 MR. L. L. WHITLOCK, Providence, R. I.
 MRS. NELLIE T. BRIGHAM.
 MR. W. J. COLVILLE, Boston, Mass.
 CAPT. H. H. BROWN.
 MR. P. L. O. A. KEELER, Boston, Mass.
 MR. EDWARD S. WHEELER.

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Engraved.

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Filled Gold
12 k.
Plain.



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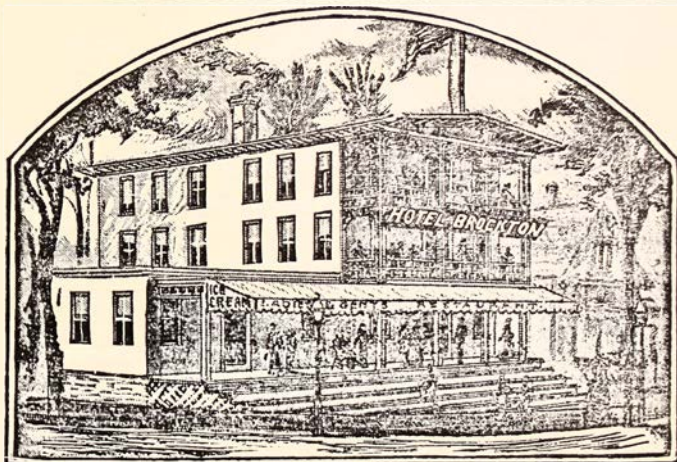
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FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

LET US KNOW THE TRUTH.

Our Facts Meetings and Conventions for the summer are about to commence. No other season of the year is more important than this to the cause of Spiritualism. Let us remember, as mediums and Spiritualists, that to us belong the right and the duty to solve these great problems; that as far as any person *knows* the truth it is his *duty to impart* it to others.

Our own ideas are that all mediums should join together at the camp-meetings and discuss these questions, and in that way we would soon find out, to some extent, at least, how much mediums themselves know about these phenomena, and investigators would, we think, be ready to believe not only in the good intentions of the mediums, but in Spiritualists as a class. It seems to us that this arrangement would give all more confidence, and we should soon change our ideas in reference to the honesty of mediums. The great difficulty lies in the fact that people who are not mediums dare not say what they think, while mediums are so uncertain as to what does occur that they do not know what to say. Let us have more *inter-change of thought*. We want phenomena; but with it we want theory; and no persons are so good judges as those who have seen the most. Therefore, mediums and managers of circles can give us these truths; while they may not be as capable writers, they could, at least, in such an inquiry-meeting, express their opinions.

We do not underrate the fluent writer, but it often happens that the best informed are not those whose writings attract the most attention; in fact, much that is being written for the press is so far from reasonable that, among well-informed people, the cause has suffered untold injury. We do not underrate talent so important as that of the ready writer, but we would much prefer the *opinions* of a *profound student*. A fine writer may describe in glowing language the single seance, but the philosopher would need more than one from which to deduce his theory.

Let us have the truth in its best possible form, if it comes as the still, small voice of the spirit, or in the roar of the cataract; come what will, *let us have truth*. And so we say to mediums and investigators, one and all, put the opinions of your spirit friends and your intelligence together to investigate the laws of these complex phenomena.

WHO WILL ANSWER?

By MRS. L. INGRAHAM, Summit, R. I.

Editor of *Facts*:

Allowing that there is a spiritual and individual existence after this physical life here in material surroundings, how are we to distinguish the mental from the spiritual phenomena in the realm where, apparently, the mind only has control? For instance: an individual, called a mind-reader, can sit in the presence of a friend or stranger, and the sensitive's mind, to either, seems like a perfect blank, yet he will verbally express or write out thoughts in connection with subjects engaging the other's mind, and of which he (the sensitive) is perfectly ignorant. He will also reply to questions asked mentally, and sometimes disclose secrets that the questioner would not like to have unveiled.

Again, another phase of this mental mystery,—the sensitive has a friend at a distance, and knows nothing of that friend's private affairs or intentions, but suddenly and unexpectedly he is impressed that that friend is in danger, or is about to do something that will be an injury to him, and bring him great misfortune. At first, the impression is regarded as foolish, but it deepens in strength and intensity until the sensitive is compelled, by a force unknown to himself, to go to his friend and give him warning, which, in some instances, has saved much suffering and great wrong being done.

I have been subject to such experience myself; also, have had personal warning given me. On one occasion I had started on a journey, not for a long distance, and had proceeded but a little way when I was strongly impressed to turn back. Yet I knew no reason why I should do so. I almost yielded, but finally concluded to go on. Afterwards I knew why it was best that I should not have gone. I never regretted an act in my life more than I regretted the unheeding of that impression. Still, I do not know in what phenomena to class such facts. Is it spirit intervention? or is it caused by the mental operations of some law in the realm of mind? What scientist is capable of explaining these mental mysteries?

 CAPE COD CAMP-MEETING.

The Spiritualists and Liberals of Cape Cod hold their nineteenth annual meeting at Nickerson's Grove, Harwich, from July 12th to 19th, inclusive. Dr. H. B. Storer will preside, and J. Frank Baxter, Dr. Storer, Mrs. Kate Stiles, of Worcester, George A. Fuller, Dr. A. H. Richardson, Mrs. Amelia H. Colby, and Joseph D. Stiles, will be speakers.

Regular Lectures, Conferences, and Facts-Meetings, conducted by L. L. Whitlock, Esq., will comprise the intellectual part, and a Musical Entertainment and Illumination will be given on Wednesday evening, July 15th, at which J. Frank Baxter and others will assist.

D. S. Steele, the popular caterer, will feed the people at his great tent, and lodgings can be obtained at the camp.

Special trains will run as usual on Sunday, July 19th. Excursion tickets are sold from Boston at reduced rates. This is the oldest Spiritualist Camp-Meeting, and is always interesting.

SUNAPEE LAKE CAMP-MEETING.

The Spiritualists of New Hampshire have reason to feel proud of the success attending this wide-awake meeting on the shore of their loveliest lake. Geo. A. Fuller, of Dover, Mass., is President of the Association; V. C. Brockway, Treasurer; Dr. H. B. Storer, Secretary; Geo. W. Blodgett, Committee on Grounds.

This year improvements are being pushed forward; new cottages are going up,—about thirty being already built; the hotel is being enlarged, and is to be under new and competent management; a new steamer, elegantly furnished, to carry four hundred passengers, will, together with the *Lady Woodsum*, convey to the camp, by a delightful trip across the lake, all who come to Newbury by cars. The fares from all principal stations between Boston and the lake have been reduced to excursion rates by the Boston and Lowell Railroad.

The best speakers and mediums will be in attendance during *the entire month of August*, and a season of spiritual growth and satisfaction will be enjoyed. The programme of the meeting has not come to hand in time for us to announce all the speakers and mediums who are to be present, but among them are: Joseph D. Stiles, Dr. H. B. Storer, Geo. A. Fuller, Mrs. Emma Paul, Mrs. Addie Stevens, Jennie B. Hagan, Mrs. Juliette Yeau, and Mrs. E. J. Durant.

The mediums, for various phases, include: Mrs. James A. Bliss, Dr. James A. Bliss, Mrs. Annie Lord Chamberlain, Dr. J. V. Mansfield, Lucius Colburn, Dr. C. H. Harding, Dr. Geo. S. Brunson, Dr. Frank Pierce, and Dr. Frank Brooks, and Mrs. Whitney, of Boston.

Facts-Meetings will be conducted by Mr. L. L. Whitlock, and for all further particulars we must refer to the circulars, which will be ready immediately.

ONSET BAY. — The new road will be in complete running order for the Fourth of July, with an additional motor, and ample accommodation for transportation. Fourth of July is to be celebrated in an enthusiastic manner. Special rates have been made with the Old Colony Railroad from all points in the vicinity to Onset.

Miss Helen Berry gave her first seance on Sunday evening, June 21st. Mr. and Mrs. Day, Miss Shelhamer, of the *Banner of Light*, Mr. Hiram Felch, and others, were present with us. The seance, as usual, was a complete success.

Mrs. Maud E. Lord gave one the same evening in the parlor of the Glen Cove House; also, one on Thursday evening, June 25th, at her cottage, both of which were well attended, there being some very remarkable tests given.

We expect all of our friends will help us at the Facts Convention at Onset, July 29th and 30th.

LA PETITE LOUISE MARGUERITE is engaged to sing at the Facts Convention, at Onset, July 29th and 30th.

MR. EDGAR W. EMERSON will be at Onset *only* during the Facts Convention, July 29th and 30th.

FACTS MEETINGS, under the direction of Mr. L. L. Whitlock, will begin at Sunapee Lake Camp-Meeting on the fourth Tuesday of August.

"BEYOND THE VALLEY." — On the third cover page will be found an advertisement of a new book, entitled *Beyond the Valley*, by Mr. Andrew Jackson Davis. This gentleman's reputation is quite sufficient to guarantee the value of any book to which he might attach his name as author. The illustrations are especially interesting, some of them showing the transit of the spirit from the physical body at death, as seen by him through his clairvoyant sight.

We hope to have more to say in some future number, meanwhile we advise all to buy, and read for themselves. For sale by Colby & Rich, 9 Bosworth Street, Boston, Mass.

ETERNITY'S SECRETS.

By MR. C. A. TOWNE, Providence, R. I.

When eternity's secrets are opened,
And we their wonders behold,
Shall we see — as has often been spoken —
The streets with the pavements of gold?

Shall we look upon gates bright and pearly,
And a throne all shining and white,
When we wake at the end of life's journey,
After passing through death's darksome night?

Shall we meet in that Heaven immortal
The beloved of the days that are gone,
Who have passed out of sight at death's portal,
By grim-visaged destiny drawn?

Shall we find things, I say, as we've pictured
Through all the long years of the past,
When we reach that bright goal of the Christian,
And lay down our burden at last?

Or shall we — instead of harps golden,
With an infinite number of strings —
Hear music, like that of time olden,
When 't will bear us on memory's wings

To the halcyon days of our childhood,
When life was the sweetest of dreams,
And we sported, like birds of the wildwood
When morning sends forth its bright beams?

And instead of the golden-paved streets
May we find green fields, as of old,
Like the ones that our memories greet
When we turn back their pages untold?

And — rather than gates set with pearls
We have dreamed of so many long years —
May we find happy boys and joyous girls,
Whose eyes nevermore shall know tears?

For He who with children delighted,
And said: "Let them come unto me,"
Said also: "Except ye be like them
Yonder Heaven ye never can see."

Oh! tell us, beloved ones above us, —
For thou surely hast fathomed it all, —
Wilt thou know us, and greet us, and love us
In the land where shadows ne'er fall?

And dost thou, O loved ones departed,
Sweet memories of happiness retain?
And shall we, at last reunited,
Live over those bright days again?

If we are as happy up there, my darlings,
 As we have been some days upon earth,
 'T will recompense amply, my darlings,
 All sorrows of life from our birth.

Methinks I hear thee make answer
 In the voice so loved long ago :
 " Yes, darling, but no earthly fancy
 Eternity's secrets may know.

" Be satisfied, then, for the present,
 With the knowledge already possessed,
 And trust us to make thy paths pleasant,
 And guide thee safe unto thy rest."

The above inspirational poem was the *first one ever written* by its author, and its sentiment is evidence to him of a spirit presence. Will our scientific friends tell us how a person, forty years old, not engaged in literary pursuits, and *without thought*, can write such a poem unless by inspiration?

(Special Despatch to the *Boston Herald*.)

WHEDEN'S ANGELOIDS.

SPIRITUALISTS GET A THEORY FROM A DISTINGUISHED METHODIST.

New York, June 28, 1885. — Spiritualism has a new hobby, and one which seems likely to be heard of beyond the limits of outright Spiritualists. That venerable and famous Methodist, Rev. Dr. D. D. Wheden, had shortly before his death evolved a curious theory as to spectres. His idea, simply expressed, was that the entire nervous system in a human being, not the contents of the cranium alone, constituted the mind. Therefore, the ramifications of the nerves, forming in themselves a shape conforming exactly to that of the whole figure, made the soul of man just like his body, so far as configuration was concerned. He had in his study a fine chart of the nervous system, and this he would use in illustrating his views to friends. He believed that at death this contour and semblance of the dead body separated itself, and became the eternal form of the spirit, visible to its fellows, and under some conditions to terrestrial folks. Dr. Wheden was a profound thinker, and his mental powers showed no diminution up to the time of his demise. His works are standard in doctrinal matters pertaining to Methodism, and for years he had edited Methodist periodicals; but this theory of the soul's shape was considered a speculative vagary, in which his serious credence was doubted by his friends. He published a part of it awhile before he died, but stated it rather as a fancy than a fact.

In Wheden's posthumous papers has been found a complete exposition of

his discovery—as he deemed it. Therein he describes how the soul gets out of the body. “Emerging upward,” he says, “the spirit awakes into the pure ether,—a blessed atmosphere. The paradisiac ether is an effluence from the divine essence, and the emancipated soul bathes, swims, lives, in its own genial and native element. Paradise thus pervades our air above and around us, and at death the spirit enters therein as through a veil.” He goes on in a somewhat rhapsodical style, until reaching a conclusion that apparitions are casual glimpses of the beings of this close but usually invisible world. “Even the resurrect body of Christ,” he says, “walked through the solid wall of the house, and first revealed itself to his disciples at the table.” He calls these beings angeloids, and argues that they leave behind them, in the discarded corpse, the baser attributes. But he is clear in his belief that the senses of sight, smell, hearing, and so forth, remain in the angeloid. He has left many articles elucidating his doctrine, and setting forth its beauties. They are in the possession of his executors, who may suppress them; but two or three of the most important of them have fallen into the hands of those who have already spoken freely of their contents. Already one has been read to an assemblage of Spiritualists.

The pertinency of Wheden’s theory of modern Spiritualism lies in its harmony with the alleged phenomena of materialization. It has been promptly seized upon by several of the professional mediums, and in some recent seances forms in semblance comporting with the conditions of his angeloids have been shown to astounded disciples.

Just as we are going to press, our attention is attracted to the above article in the *Boston Herald* of June 29th. That such ideas should be new to Spiritualists is, to say the least, somewhat ridiculous, as the sensitive body thus described has been an idea held long by some Spiritualists, and is by no means new to spiritualistic phenomena. Mediums for thirty-seven years have described the appearance of the spirit just as this D. D. has done. That this learned Methodist divine should claim to be the discoverer of these *common phenomena* is not wonderful, when we consider that his life and training was like others of his church,—limited by creeds which do not admit of independent thought and investigation. Nor is it unlike other *wise savants*, who have and are constantly claiming for their scientific investigations thoughts and ideas which are common property. That he should have discovered that disembodied spirits do surround us, and that they may be seen by mortals, or “terrestrial” beings, is not to be wondered at, as thousands of such descriptions have been printed, and tens of thousands of persons have seen them, including *children*. It is certainly late in the day to bring forward “Christ’s” materialization as possible, when a multitude of disembodied spirits have appeared in apparently the same manner.—ED.

PREMIUMS FOR SUBSCRIBERS.

When we commenced this work, we hoped to be able to make our subscriptions sustain the magazine; but we have from time to time drawn to our assistance new combinations, as advertising, etc. Now, again, we propose for the good of all, and in the hope of extending the circulation of *Facts*, to offer as premiums photographs of our leading *Spiritualists*, especially the *Mediums* and *Lecturers*. Meanwhile, we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named.

The first one we will mention is a picture of a company seated in the auditorium, consisting of several hundreds,—the leading *Spiritualists*, mediums, and speakers being, in most cases, prominent, and therefore good likenesses. This is well worthy of a position on the walls of any parlor.

Next we mention a similar picture, taken in front of the new Association office.

A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monahasset, yachts, wharf, etc.

These we shall deliver as fast as ordered; and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be ready as soon as possible. See list of subjects.

These pictures are over twice as large as regular cabinets. They will be finished in the best manner, and sent, postage free, at the following prices:—

No. 1. For each picture, without mounting, or on thin boards, 50 cents.

No. 2. Mounted on gilt-edged beveled boards, 75 cents.

No. 3. Mounted on very thick, gilt-edged beveled boards, \$1.00.

Or, as premiums for *Facts*, your choice, as follows:—

To each renewable or new subscriber paying \$1.00, one No. 1 picture.

For two subscribers, one of whom must be a new one, \$2.00, and one No. 2 picture.

For three subscribers, two of whom must be new ones, \$3.00, and one No. 3 picture.

These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, at any photographic gallery.

Now, friends, will you, our old subscribers, help us, and by renewing your subscriptions for another year, and by persuading your neighbors to subscribe, put us under renewed obligations, as well as securing for yourselves these beautiful pictures.

Samples can be seen at the office of the *Banner of Light*, and all advantages gained which could be by addressing *Facts Publishing Co.*

Messrs. Colby & Rich are our regular wholesale and retail agents, No. 9 Bosworth Street, Boston, Mass.

Our list of pictures will be increased as fast as possible.

We believe these pictures to be the best photographs ever offered as premiums. The size is a good one for an easel, or large enough for a wall picture when framed. They would cost at photographic galleries from nine to eighteen dollars per dozen, and are equal to the best.

TO OLD SUBSCRIBERS.

We hope our subscribers will do all they can to induce their neighbors to subscribe. To anyone who has paid for *Facts* for 1885, we will send any No. 1 picture we advertise free.

FACTS SUPPLEMENT.

TIME-TABLE

Commences June 23rd.

<i>Leave Boston.</i>	<i>Arrive at Onset.</i>	<i>Leave Onset Station.</i>	<i>Arrive in Boston.</i>
8.45 a.m.	10.39 a.m.	8.16 a.m.	10.05 a.m.
12.45 p.m.	2.33 p.m.	8.30 "	10.30 "
3.20 "	5.35 "	11.30 "	1.25 p.m.
4.10 "	5.47 "	5.01 p.m.	7.10 "
<i>Leave Provincetown for Onset Bay</i>		<i>Leave Onset Bay for Provincetown.</i>	
5.20 a.m. and 2.05 p.m.		10.39 a.m. and 5.35 p.m.	
<i>Saturdays only at</i>		<i>Mondays only at</i>	
6.07 p.m.	8.24 p.m.	6.31 a.m.	8.54 a.m.
<i>Sundays only at</i>		<i>Sundays only at</i>	
7.30 a.m.	9.20 a.m.	6.37 p.m.	8.30 p.m.

SUNDAY TRAINS from Middleboro and Way Stations to Onset:

Leave Middleboro at	8.15 a.m.
Arrive at Onset	9.01 "
Leave Onset at	6.37 p.m.

THE FOLLOWING MEDIUMS ARE AT ONSET:

Mrs. M. H. Chamberlain.	Mrs. Sara Hervey.	Mrs. W. H. Butler, form-
Mrs. H. B. Fay.	Dr. E. A. Pratt.	erly Mrs. M. Folsom.
The Berry Sisters.	Dr. Henry Slade.	Mr. G. W. B. Leonard.
Mrs. Nellie Whitney.	Mr. & Mrs. Joseph Caffray.	Mr. David Brown.
Mrs. H. Fairchild,	A. W. S. Rothermel.	Mrs. Jackson.
Mrs. Maud E. Lord.	J. L. Wyman, M. D.	Dr. Abbie E. Cutter.
Mrs. A. L. Chamberlain.	Mrs. E. B. Stratton.	Mrs. Emma Jones.
Dr. J. V. Mansfield.	Mrs. E. F. Grant.	Mrs. M. S. T. Wood.
Dr. A. H. Richardson.	Mrs. C. T. Crockett.	Mrs. E. A. Cutting.
Dr. H. G. Petersen.	Mrs. C. F. Redwitz, form-	Dr. P. L. Keyser.
Dr. A. S. Hayward.	erly Miss Mary Jones.	Miss Jennie B. Hagan.
Mr. David Brown.	Mrs. E. M. Shirley.	Mrs. Hattie Mason.
Mrs. M. W. Leslie.	Mrs. Annie Winslow.	Mr. C. P. Longley.
Mrs. H. W. Cushman.	Dr. A. H. Richardson.	Mr. Geo. T. Albio.
Mrs. H. V. Ross.	Mrs. A. P. Nickerson.	Mrs. M. H. Cushman.
Dr. Lang.	Mrs. L. H. Parmeter.	Mr. W. M. Keeler.
Dr. Weeks.	Mrs. A. M. J. Howe.	Mrs. Mellie D. Cofran.
Mr. Joseph D. Stiles.	Dr. Fred Crockett.	Dr. C. C. York.
Mr. James H. Young.	Mrs. James A. Bliss.	H. F. Merrill.
Mr. Horace M. Richards.	Dr. Wm. Critchley.	Dr. Berna Bixby.

LIST OF SPEAKERS AT ONSET CAMP-MEETING.

(From Official Programme.)

- Sunday, July 12th, . . . A.M.—Dr. FRED H. L. WILLIS.
“ “ “ . . . P.M.—Miss JENNIE B. HAGAN and Mr. JOS. D. STILES.
Tuesday, 14th, . . . P.M.—Dr. FRED H. L. WILLIS.
Wednesday, 15th, . . . P.M.—Miss JENNIE B. HAGAN.
Thursday, 16th, . . . P.M.—Mr. W. J. COLVILLE.
Saturday, 18th, . . . P.M.—Mrs. JULIETTE YEAW.
Sunday, 19th, A.M.—Mrs. J. T. LILLIE.
“ “ “ P.M.—Mr. W. J. COLVILLE.
Tuesday, 21st, P.M.—Mrs. J. T. LILLIE.
Wednesday, 22d, . . . P.M.—Mr. N. J. T. BRIGHAM.
Thursday, 23d, P.M.—Mrs. SARAH A. BYRNES.
Saturday, 25th, P.M.—Mr. JOSEPH D. STILES.
Sunday, 26th, A.M.—Mrs. SARAH A. BYRNES.
“ “ “ P.M.—Mr. J. FRANK BAXTER.
Tuesday, 28th, P.M.—Mr. J. FRANK BAXTER.
Wednesday, 29th, . . . P.M.—Dr. H. P. FAIRFIELD.
Thursday, 30th, P.M.—Mrs. ADELINE M. GLADING.
Saturday, Aug. 1st, . . . P.M.—Rev. J. K. APPLEBEE.
Sunday, 2d, A.M.—Mrs. M. S. WOOD.
“ “ “ P.M.—Rev. J. K. APPLEBEE.
Tuesday, 4th, P.M.—Mrs. K. R. STILES.
Wednesday, 5th, . . . P.M.—Mrs. M. S. WOOD.
Thursday, 6th, P.M.—Mr. A. B. FRENCH.
Saturday, 8th, P.M.—Mr. A. B. FRENCH.
Sunday, 9th, A.M.—Mr. J. J. MORSE, of England.
“ “ “ P.M.—Mr. A. B. FRENCH.
Sunday, Aug. 16th, . . . A.M. and P.M.—Hon. WARREN CHASE.
Sunday, Aug. 23d, . . . A.M. and P.M.—Rev. SAMUEL WATSON.
Sunday, Aug. 30th, . . . A.M. and P.M.—Mr. J. J. MORSE.

SPECIAL MEETINGS.

- FACTS MEETINGS, Tuesdays, Thursdays, and Saturdays, at 10 A.M.
CONFERENCE MEETINGS, Mondays, Wednesdays, and Fridays, at 10 A.M.
FACTS CONVENTION, July 29th and 30th.

MUSIC.

The favorite Middleboro Cornet Band, unexcelled for its *repertoire* of acceptable selections for rendition on Sundays, will furnish concerts not to be surpassed elsewhere. For the platform, an able quartette, under the direction of Mr. Frank E. Crane, organist, has been secured, and instrumental music will be furnished week days by the New Bedford Orchestra.

PUBLIC TEST MEDIUMS.

Mr. J. Frank Baxter needs no introduction or word of recommendation, and the same may be said of Mr. Joseph D. Stiles. The presence of both of these well-known platform test mediums is a guarantee of an open gate for the spirit world. Mr. Stiles has been engaged for the entire season. The general favorite, Miss Jennie B. Hagan, will also exercise her wonderful gift as a poetical improvisatrice from July 12th to July 28th.

ENTERTAINMENTS.

Present indications are that the season will be replete with entertainments of various kinds. To announce them all definitely would require much space, but it is sufficient to say that they will be varied, embracing well-known professional, dramatic and operatic talent, as well as talented amateurs.

Residence of Mediums Doing Business at Onset.

J. L. WYMAN, M. D., Magnetic Physician and Surgeon, cor. of Boulevard and 12th St. Residence, No. 41 Mt. Pleasant St., Somerville, Mass.

Mrs. C. T. CROCKETT, Vapor Baths, Highland Avenue.

Mrs. CARL F. REDWITZ, Psychometrist and Test Medium, No. 49 West Central Avenue. Will be at Lake Pleasant in August.

Mrs. E. M. SHIRLEY, Business and Test Medium, No. 8 Association Cottage.

Mrs. H. W. CUSHMAN, Musical and Test Medium. Monday, Wednesday, and Friday evenings at medium's home.

Mrs. S. M. HAWKINS, Magnetic and Test Medium, Hotel Onset, Room 19.

FRED CROCKETT, Healing and Test Medium, Fritz Cottage, cor. Wabun Ave. and East Boulevard. Will be at Sunapee Lake Camp-Meeting.

The Following Materializing Mediums are at Onset:

The BERRY SISTERS, cor. Park St. and Union Ave.

A. W. S. ROTHERMEL, M. D., Longwood, near 9th St.

Mrs. H. B. FAY, Glen Cove House.

Mrs. H. V. ROSS, 4th St., near Boulevard.

Mrs. HELEN FAIRCHILD, West Central Ave., cor. 6th St.

Mrs. NELLIE E. WHITNEY, Wabun Ave., near East Boulevard.

Mrs. M. E. BESTE, Glen Cove House

Mrs. JAS. A. BLISS, West Central Ave.

Mr. and Mrs. JOSEPH A. CAFFRAY, at Mr. W. F. Nye's Cottage, near Hotel Onset.

Dr. HENRY SLADE, Independent Slate-Writing, Robbin's Nest Cottage, near Association Office.

Mrs. MELLIE D. COFRAN, Spirit Medium and Magnetic Healer, at Mr. Wm. F. Nye's Cottage, near Hotel Onset.

Mrs. E. B. STRATTON, Writing Medium, Onset Place.

Dr. JAS. V. MANSFIELD answers Sealed Letters at Dr. E. A. Pratt's Cottage, No. 63 Pleasant St.

SARA E. HERVEY, M. D., Magnetic Healer and Psychometrist, 9th St.

Mrs. ANNIE LORD CHAMBERLAIN, Physical and Musical Medium, at Mrs. Cox's Cottage, West Central Ave. Will be at Cassadaga and Sunapee.

H. F. MERRILL, Platform Test Seances every day. Highland Ave., near Park Street.

Mrs. E. F. GRANT, Medical, Business, and Test Medium. Sunday, Wednesday, and Friday. Central Ave., cor. 6th St.

Advertisements under this head will be received, occupying not more than two lines, for one dollar, until September.

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From June 1st to September 15th, where they will be pleased to
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Test, Business, & Medical Clairvoyant,
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Seances for Investigating all Phases of Phenomena, and for
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ONSET PLACE.

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THE BLIND MEDIUM,

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Mrs. F. M. WHITTIER, 41 South Boulevard. Large Rooms, with Balcony.

Mr. A. W. WILCOX. New House, next the Drug Store. First-class rooms.

Mrs. E. F. GRANT, West Central Avenue, cor. 5th Street.

Mrs. A. L. ADAMS, No. 50 West Central Avenue.

ROCK COTTAGE, for the season, near the corner of Wabun Avenue and 11th Street. Apply to N. U. Lyon, Prospect Avenue.

Advertisements under this head will be received, occupying not more than two lines, for one dollar, until September 1st.

MRS. H. V. ROSS,

No. 172 SOUTH MAIN STREET, . . . PROVIDENCE, R. I.


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Sunday and Wednesday Evenings at 8 P. M., and
Thursday at 2.30 P. M.

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HAYNES HOTEL, Springfield, Mass. Office hours from 12 until 5 p.m., Tuesday, May 12th and 26th, June 9th and 23d, July 7th and 21st, Aug. 4th and 18th, Sept. 1st, 15th and 29th, Oct. 13th and 27th, Nov. 10th and 24th, Dec. 8th and 22d.

ELM HOUSE, Greenfield, Mass. Wednesday *afternoon*, May 13th and 27th, June 10th and 24th, July 8th and 22d, Aug. 5th and 19th, Sept. 2d, 16th and 30th, Oct. 14th and 28th, Nov. 11th and 25th, Dec. 9th and 23d.

NORTHAMPTON, No. 2 West Block. Office hours from 6 to 9 p.m., Tuesday evenings, May 12th and 26th, June 9th and 23d, July 7th and 21st, Aug. 4th and 18th, Sept. 1st, 15th and 29th, Oct. 13th and 27th, Nov. 10th and 24th, Dec. 8th and 22d.

PEQUOIG HOUSE, Athol, Mass. Thursday, May 14th, June 11th, July 9th, Aug. 6th, Sept. 3d, Oct. 1st and 29th, Nov. 26th, Dec. 24th.

BROOKS HOUSE, Brattleboro, Vt. Monday evenings from 4 until 10 p.m., May 11th and 25th, June 8th and 22d, July 6th and 20th, Aug. 3d, 17th, and 31st, Sept. 14th and 28th, Oct. 12th and 26th, Nov. 9th and 23d, Dec. 7th and 21st.

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MAGNETIC HEALER,

No 8½ Bosworth Street (formerly Montgomery Place), Room 4, Boston, Mass.

Office hours from 1 to 4 p.m.

DR. JAS. V. MANSFIELD,

At 82 Montgomery Street, Boston, answers sealed letters. Terms \$3, and 10 cents postage.

Will attend "Onset" and other Camp-Meetings this summer.

THE ONSET CASINO,

Onset, Mass.,

**Most Attractive Place of Amusement in Southern
Massachusetts.**

CHARLES TALBOT, . . . Manager.

This building is capable of accommodating 300 skaters, and has a seating capacity of 800, with full Brass Band and gentlemanly aids always in attendance. There are fine Bowling Alleys connected, for ladies and gentlemen.

SECOND TO NONE AT ONSET BAY.

A NEW HOUSE,

Centrally located near the post-office, and the nearest house to the Auditorium. Elegantly finished with modern improvements, and finely furnished. Ready for guests June 1st.

F. L. UNION, Proprietor,
ONSET, MASS.

BENJAMIN & VAUGHAN'S ONSET BAY

PASSENGER, BAGGAGE, AND FREIGHT TRANSFER.

**Barges leave near Post-Office 30 minutes before
arrival or departure of Trains.**

For the 6.28 Train Monday Mornings, no Passengers will be called for.
No calls will be made on Sunday.

HAY AND GRAIN FOR SALE AT THE STABLE.

Also, Horses Boarded at Reasonable Rates.

DR. D. E. CASWELL

Will hold his farewell Seances for

Materialization and Transfiguration

At his Office, 30 Worcester Square, Boston.

On the Evening of May 6th, at 8 o'clock, and afternoon of May 13th, at 2 o'clock,
and the Evening of May 19th, at 8 o'clock.

The Circles will be limited and select. Terms, \$2.00.

Seats must be secured personally or by letter, in advance. All in attendance being Mediumistic, or having a spiritual work, will derive special benefit.


MRS. HELEN FAIRCHILD

Holds her

MATERIALIZING SEANCES

At No. 314 SHAWMUT AVENUE, BOSTON, Mass.,

Sunday, Tuesday, and Thursday Evenings at 8 p.m.; and Wednesday,
Saturday, and Sunday Afternoons at 2 p.m.

 She will be at ONSET BAY during the Camp-Meeting.

SARA E. HERVEY, M. D., MAGNETIC HEALER.

ALSO,

PSYCHOMETRIST.
NINTH STREET, ONSET BAY, MASS.

"SPIRIT VOICES,"

A New Monthly Spiritual Magazine, published under the auspices of the National
Developing Circle.

GEO. A. FULLER, *Editor*; Mrs. G. DAVENPORT-STEVENSON, *Associate-Editor*;
Dr. JAMES A. BLISS, *Business Manager*.

Terms invariably in advance, \$1.50 per annum. Single copies 15 cts. Address,

JAMES A. BLISS, 121 West Concord St., BOSTON.

MRS. NELLIE E. WHITNEY,

Materializing and Occult Medium,

Will be at Onset Bay and Sunapee Lake Camp-Meetings.

ANNIE LORD CHAMBERLAIN,

PHYSICAL AND MUSICAL MEDIUM.

Instruments are played while floating in the air. Independent
voices and writing. Hands are felt and *sometimes* seen.

Will spend a week or more at Rindge Camp-Meeting, two weeks
at Onset Bay, two at Cassadaga Lake, one at Sunapee.

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ONSET BAY, MASS.


STAPLES & BUMP, . . . Proprietors.

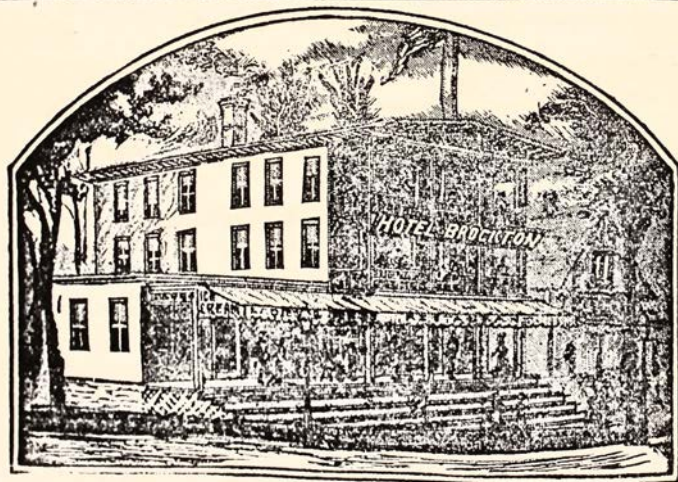
The cheapest place to get good board. Table Board, per week, \$4.00.
Meals on the European plan, if desired. Dealers in all kinds of Meats, Fish,
Fruits, and Vegetables.

MRS. BULLOCK'S RESTAURANT,

ONSET BAY, MASS.

Table Board \$5.00 per week through the season. Board and Room, after June
20th until July 12th, \$1.00 per day.

 *LUNCHES and ICE CREAM Served at all Hours.*



HOTEL BROCKTON,

Onset Grove, Mass., is Open to the Public.

B. J. KEITH, . . . Proprietor.

NOTICE.—This house will be run to accommodate the public. I shall endeavor to please all.
Boats for Fishing & Sailing connected with the house; also, a good Livery & Feed Stable.

MR. & MRS. JOSEPH CAFFRAY,
THREE CIRCLES IN ONE,
Dark Physical Circle,
INDEPENDENT SLATE-WRITING CIRCLE,
Full-Form Materialization Circle.

Mr. Nye's Cottage, on the Boulevard,

AT ONSET BAY.


 Will Return to New York in the Fall.

MRS. H. V. ROSS,

Of PROVIDENCE, R. I., will give seances for

FULL-FORM MATERIALIZATION

At her cottage on Fourth Street, near the Boulevard, at ONSET,
every day at 9 a.m., and 8 p.m.


 *Will be at Lake Pleasant in August.*

H. F. MERRILL,

HIGHLAND AVENUE, ONSET. Large Audience Tent, near the
Corner of Park Street.

PLATFORM TEST SEANCES

EVERY DAY, at which are given names, dates, ages, &c.

 *Will be at Lake Pleasant in August.*

HARDY SMITH,

SUCCESSOR TO

L. E. BULLOCK, Onset, Mass.

GENERAL VARIETY STORE.

All goods not in stock will be furnished at short notice.

Get our prices before buying elsewhere.

No trouble to show goods. Especial attention paid to securing the best Butter in the market; also, the finest Groceries, including Tea and Coffee, etc.

Every item of interest to visitors at the Camp can be obtained at this Store on short notice.

Next Door to the Post-Office.

HARDY SMITH, Proprietor,
ONSET GROVE, MASS.

THE


METROPOLITAN HOUSE,

UNION AVENUE, ONSET BAY,

Is first-class throughout.

E. E. GAY, Proprietor and Manager.

Table Board,	\$4.00 per week.
Board and Lodging,	5.00 per week.

 The above prices until the 20th of June *only*.

MRS. M. E. WILLIAMS,

ONSET AVENUE, Onset, Mass.,

Keeps a general assortment of

**Groceries, Boots and Shoes, Crockery, Hardware,
Dry and Fancy Goods.**

ALSO,

A LUNCH ROOM,

On the European Plan.

THE

MASSACHUSETTS RELIEF ASSOCIATION,

31 Milk Street, Boston,

Issue in one Certificate Insurance as desired from \$1,000 to \$5,000,
payable at death, but covering Sickness, Accident,
and Total Disability for Life.

SPECIAL FEATURES.

In case of Sickness or Accident, the afflicted member is entitled to from \$5 to \$25 per week, according to the amount of insurance, while totally incapacitated for work.

If, from any cause, a member is Totally Disabled for Life, the whole amount of insurance money, as in case of death, is paid at once to him while living.

This is just what has long been wanted. It covers all contingencies of life, and is not expensive.

Full particulars how to become a member, together with blank forms, will be sent to any address upon application.

A FEW GOOD AGENTS WANTED.

Reference, by permission, to Mr. L. L. WHITLOCK, publisher of this magazine, who is a member.

Healthful Location, Fine Bay View, Good Bathing, Boating, and Fishing.

Transient Boarders accommodated. Special Rates for the Season.

Coaches for the "Glen Cove House" will be in waiting on
the arrival of every train for the Bay.

GLEN COVE HOUSE,

N. HUCKINS, Proprietor.

ONSET BAY GROVE, EAST WAREHAM, MASS

The GLEN COVE HOUSE is strictly first-class, and very pleasantly situated. The rooms are large, airy, and handsomely furnished, fitted up with especial view to the comfort of guests.

Parties desiring to spend a few days or weeks at the sea-shore will find the Glen Cove House well adapted to their wants. The Dining Room has a seating capacity for a hundred people; the Larder is always well supplied.

FISH, CLAMS, AND OYSTERS A SPECIALTY.

Special Terms to Families and Excursionists.

P. O. Address, . . . GLEN COVE HOUSE,

ONSET BAY GROVE, MASS.

WM. S. BUTLER & CO.

NOTHING NEW, STILL TRUE.

A stranger, visiting Brooklyn on Sunday, asked a passer-by the way to Plymouth Church. The passer, eyeing the stranger, replied: "Follow the crowd," and left our stranger.

TO LOOK FOR MILLINERY GOODS, FOLLOW THE CROWD.

BUTLER SELLS MORE MILLINERY GOODS THAN ANY THREE ESTABLISHMENTS IN BOSTON, THE LARGEST INCLUDED.

BUTLER HAS A LARGER VARIETY IN STRAW GOODS, FLOWERS, GOLD TRIMMINGS, HAT SASHES, RIBBONS, VELVETS, MILLINERY GOODS IN GENERAL, THAN ALL THE MILLINERY HOUSES PUT TOGETHER.

THIS IS THE REASON WE SELL CHEAPER, AND HAVE THE CROWD.

JERSEYS.

We shall offer the best value in Jerseys ever given in Boston, having purchased large lots, viz.: —

500 All Worsted, Black, 88c., Worth \$1.25.

500 All Worsted, Black, \$1.00, Worth \$1.50.

500 Black and Colored, tailor-made back, \$1.50, Worth \$2.00.

500 Black Cachemire, \$2.00, Worth \$3.00.

500 Black Cachemire, \$2.75, Worth \$4.50.

500 Black Cachemire, \$3.05, Worth \$5.00.

Examine these lots of fine Jerseys. This is the best offering in the line ever made. Mail orders attended to with dispatch.

UPHOLSTERY.

TAKE NOTE.

We shall furnish material, and hang shades, best fixtures, nickel trimmings,

50 Cents per pair.

100 Pairs Silk Turcoman Curtains, \$3.75 per pair.

50 Pairs Fringed, \$4.00. Best Bargain ever offered.

1000 Yards Etamine, for Curtains, in light colors, the handsomest curtain material for summer,

19 Cents per yard.

Mail Orders Promptly Attended to.

WM. S. BUTLER & CO.,

90 to 98 Tremont Street.

FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

THE FACTS CONVENTION AT ONSET.

This Convention opened Wednesday, July 29th, at ten A.M., with a very interesting session. After a few remarks by us as to the objects of these conventions, and a few words of welcome, Mr. Robert Hare, of Philadelphia, Pa., was introduced as the first speaker. He made some very appropriate remarks on investigation, and illustrated them by describing phenomena he had witnessed.

He was followed by Dr. H. P. Fairfield, who described phenomena which he considered positive proofs of spirit return.

Mr. Stratton, a young man who is blind, read from his own manuscript, in raised letters, a very interesting essay on mediumship.

Mrs. Shirley, Mrs. Wood, Mrs. Cabell, Rev. Mr. Britton, Mrs. Mills, Mrs. Dr. Hervey, Mr. Rosco, and others, were called upon and related their experiences.

Mrs. M. A. Butler recited, and Mrs. Wilson and Mrs. Whitlock, accompanied by Mr. Crane, interested the audience by their songs.

The evening session at the Temple consisted of a concert, under the direction of Mr. Frank E. Crane, organist, and a platform seance by Mr. Edgar W. Emerson, in which nearly every description was recognized,—many of them going into detailed statements of things which occurred many years ago, and which by their circumstances could not have been known to the medium.

The following was the programme:—

Duet.—“The Mourning Sea.” By Mrs. Whitlock and Mrs. Adams.

Song.—“The Diver.” By Mr. B. F. Caswell.

Song.—“Ecstasy.” By La Petite Louise Marguerite.

Reading.—“The Old and the New.” By Mr. Charles W. Sullivan.

Song.—Selection from Judith. Mrs. D. M. Wilson.

Recitation.—“How a Man Hunted a Mouse.” By Mrs. M. A. Butler.

Song.—“Hush, Little Baby.” By Miss Fanny Whitlock.

Seance.—By Mr. Edgar W. Emerson.

Song.—“Take Me, Jamie.” My Miss Tucker.

Song, from Ernani. By La Petite Louise Marguerite.

Song. — "Gayly Chant the Summer Birds." By Mrs. L. C. Clapp.

Song. — "Take this Letter to My Mother." By Mr. Chas. W. Sullivan.

Before closing, Mrs. Suydam, the fire medium, was introduced, and gave a wonderful demonstration of her mediumship, a description of which will be found on another page. Thus ended a very pleasant entertainment.

THURSDAY, July 30th.

The morning session commenced at ten o'clock. Several persons related their experiences, among whom we mention Mr. Elisha Morse, of Minneapolis, Min.; Rev. Mr. Moore, of Worcester, Mass.; Dr. H. P. Fairfield, of Maine; Mr. Joseph D. Stiles, of Weymouth, Mass.; Mr. L. L. Whitlock, of Providence, R. I., and others.

A good deal of time was consumed in obtaining a picture of the audience, which proved to be one of the finest ever taken at this place, and is offered as a premium to subscribers for *Facts*.

Mr. Joseph D. Stiles gave a seance on the platform Thursday afternoon, and, as is generally the case, a large number of communications were given,—nearly all being recognized. In passing, we would remark, that in three weeks, at this camp-meeting, his seances have been remarkable for the large number of tests given, frequently amounting to one hundred or more at a single sitting.

The second evening session commenced with a song by Miss Fanny Whitlock, followed by La Petite Louise Marguerite. The little girls were greeted with applause, and sang a second time. Then followed a platform descriptive-seance by Mr. Edgar W. Emerson, which lasted about fifty minutes. During that time he described most wonderful circumstances, places, and conditions beyond the possible knowledge of the medium,—most of them being recognized.

After the seance, all were requested to join in a march, to which there was a general response from the oldest to the youngest. It was a beautiful sight as the long lines marched up and down the large hall of the new temple, sometimes in couples, and, again, four and eight abreast. Then followed a song by La Petite Louise Marguerite; after which the first dance was called, in which old and young participated.

A solo upon the harmonica, by Dr. A. W. S. Rothermel, was then introduced, and well received.

This ended the musical part, but the dancing was kept up until twelve o'clock. It is, we believe, the general opinion that this Convention, including both days, has been very successful, nothing having occurred to mar its influence.

A resolution, thanking Mr. Whitlock, and expressing many complimentary remarks, was moved by Mrs. Maud E. Lord, and carried unanimously.

A "Spiritualist" writing from Texas under date of July 13th, says: "In this thriving little city there are about twenty-five Spiritualists. We have a clairvoyant and clairaudient test-medium who gives us welcome messages from our loved ones on the other shore. Last summer we had with us the wonderful slate-writing medium, Dr. Henry Slade, who gave tests to all who visited him of the most conclusive character as evidence of spirit return.

"We expect soon to have with us the wonderful independent (without a pencil) slate-writing medium, Mrs. L. S. Gardner, of Orange, Texas, and anticipate a spiritual feast."

We hope the friends in Texas will write us further in regard to the mediumship of Mrs. Gardner.

There has been a large amount of interesting phenomena described, much of which we shall publish in future numbers, especially our next, but which, for want of space, we are obliged to leave out of this issue; among these we mention some fine paintings, writings and drawings, through the mediumship of Madame Diss de Barr, whose wonderful mediumship has made her famous at Onset. These experiments are still going on as we go to press, and, therefore, we only refer to them, expecting to publish a detailed statement in the future.

We are obliged to leave out of this number much valuable matter which we would like to have published this month. We have devoted as much space as possible to new phenomena which have occurred at Onset this season with mediums who are visiting the camp-meetings, and in that way to let our readers know what is occurring from day to day, and also assist the mediums at other camp-meetings, where our magazine circulates, during August and September.

The season is not by any means about to close at Onset Bay, although the regular camp-meeting will close Sunday, Aug. 9th. There will be lectures every Sunday during August by the following speakers:—

Sunday, Aug. 16.—Hon. Warren Chase.

" " 23.—Rev. Samuel Watson.

" " 30.—Mr. J. J. Morse.

No sea-side resort offers so many inducements to pleasure-seekers, in our estimation, as Onset, especially if they desire to investigate spirit return

with some of the best mediums, many of whom will remain there until September.

The beautiful bay, with its islands, affords a good opportunity for boating and fishing, as well as safe salt-water bathing. The large Temple affords an opportunity for concert and theatre companies which otherwise would not visit this place, and the skating-rink affords an attraction to the young. Add to these the fact that before and after camp-meeting good rooms and board can be had at low rates. We cannot see why thousands should not spend the last of August and September at this lovely home by the sea.

The new picture of the Facts Convention, at Onset Bay, contains the faces of several hundred people, among whom we mention the following:—

Mrs. H. B. Fay.

“ Wm. S. Butler.

“ K. R. Stiles.

“ Nellie W. Whitney.

“ M. E. Huntoon.

“ M. S. Wood.

“ Maud E. Lord.

“ Diss de Barr.

Miss Helen Berry.

La Petite Louise Marguerite.

Mr. Joseph D. Stiles.

“ E. L. Palmer.

“ E. W. Emerson.

“ Mr. L. L. Whitlock.

Dr. A. W. S. Rothermel.

“ H. P. Fairfield.

This picture is seven inches wide and ten long, and is offered as a premium to subscribers to *Facts* magazine.

Facts Meetings will begin at Sunapee Lake Camp-Meeting on the fourth Tuesday of August.

OLD COLONY TIME-TABLE

Commences June 23rd.

<i>Leave Boston.</i>	<i>Arrive at Onset.</i>	<i>Leave Onset Station.</i>	<i>Arrive in Boston.</i>
8.45 a.m.	10.39 a.m.	8.16 a.m.	10.05 a.m.
12.45 p.m.	2.33 p.m.	8.30 "	10.30 "
3.20 "	5.35 "	11.30 "	1.25 p.m.
4.10 "	5.47 "	5.01 p.m.	7.10 "
<i>Leave Provincetown for Onset Bay</i>		<i>Leave Onset Bay for Provincetown.</i>	
5.20 a.m. and 2.05 p.m.		10.39 a.m. and 5.35 p.m.	
<i>Saturdays only at</i>		<i>Mondays only at</i>	
6.07 p.m.	8.24 p.m.	6.31 a.m.	8.54 a.m.
<i>Sundays only at</i>		<i>Sundays only at</i>	
7.30 a.m.	9.20 a.m.	6.37 p.m.	8.30 p.m.

SUNDAY TRAINS from Middleboro and Way Stations to Onset:

Leave Middleboro at	8.15 a.m.
Arrive at Onset	9.01 "
Leave Onset at	6.37 p.m.

FITCHBURG RAILROAD.

TRAIN ARRANGEMENTS.

UNTIL and including September 15th, all regular and accommodation passenger trains will stop at Lake Pleasant. The express passenger train due to arrive at Boston at 9.35 A.M., daily, Sundays included, will, until further notice, stop at Lake Pleasant when there are passengers to leave or take.

On week days, between July 29th and September 2nd, inclusive, all express passenger trains, except those due to leave Boston at 10.30 A.M., and 7 P.M., and that due to arrive at Boston at 4.25 P.M., will stop at Lake Pleasant, or make close connections at Miller's Falls to and from the Lake by special trains. The express passenger train due to leave Boston at 7 P.M. will on Saturdays, August 1st, 8th, 15th, 22nd, and 29th stop at the Lake if it has passengers to leave.

☞ Trains leave Boston for Lake Pleasant at 6.30 (8.30 Ex.), 11.15 A.M., (3.00 Ex.) (7.00 Ex. Saturdays only) P.M.

JOHN ADAMS, *Gen. Supt.*

SUBSCRIBE FOR FACTS,

And get that beautiful picture, taken July 30th, of the Facts Convention at Onset Bay, as a premium. Only One Dollar per year. It contains several hundred faces, among whom are leading Spiritualists and Mediums.

Residence of Mediums Doing Business at Onset.

J. L. WYMAN, M. D., Magnetic Physician and Surgeon, cor. of Boulevard and 12th St. Residence, No. 41 Mt. Pleasant St., Somerville, Mass.

Mrs. C. T. CROCKETT, Vapor Baths, Highland Avenue.

Mrs. CARL F. REDWITZ, Psychometrist and Test Medium, No. 49 West Central Avenue. Will be at Lake Pleasant in August.

Mrs. E. M. SHIRLEY, Business and Test Medium, No. 8 Association Cottage.

Mrs. H. W. CUSHMAN, Musical and Test Medium. Monday, Wednesday, and Friday evenings at medium's home.

Mrs. S. M. HAWKINS, Magnetic and Test Medium, Hotel Onset, Room 19.

FRED CROCKETT, Healing and Test Medium, Fritz Cottage, cor. Wabun Ave. and East Boulevard. Will be at Sunapee Lake Camp-Meeting.

The Following Materializing Mediums are at Onset:

The BERRY SISTERS, cor. Park St. and Union Ave.

A. W. S. ROTHERMEL, M. D., Longwood, near 9th St.

Mrs. H. B. FAY, Glen Cove House.

Mrs. H. V. ROSS, 4th St., near Boulevard.

Mrs. HELEN FAIRCHILD, West Central Ave., cor. 6th St.

Mrs. NELLIE E. WHITNEY, Wabun Ave., near East Boulevard.

Mrs. M. E. BESTE, Glen Cove House.

Mrs. JAS. A. BLISS, West Central Ave.

Mr. and Mrs. JOSEPH A. CAFFRAY, at Mr. W. F. Nye's Cottage, near Hotel Onset.

Dr. HENRY SLADE, Independent Slate-Writing, Robbin's Nest Cottage, near Association Office.

Mrs. MELLIE D. COFRAN, Spirit Medium and Magnetic Healer, at Mr. Wm. F. Nye's Cottage, near Hotel Onset.

Mrs. E. B. STRATTON, Writing Medium, Onset Place.

Dr. JAS. V. MANSFIELD answers Sealed Letters at Dr. E. A. Pratt's Cottage, No. 63 Pleasant St.

SARA E. HERVEY, M. D., Magnetic Healer and Psychometrist, 9th St.

Mrs. ANNIE LORD CHAMBERLAIN, Physical and Musical Medium, at Mrs. Cox's Cottage, West Central Ave. Will be at Cassadaga and Sunapee.

H. F. MERRILL, Platform Test Seances every day. Highland Ave., near Park Street.

Mrs. E. F. GRANT, Medical, Business, and Test Medium. Sunday, Wednesday, and Friday. Central Ave., cor. 6th St.

** Advertisements under this head will be received, occupying not more than two lines, for one dollar, until September.*

THE BERRY SISTERS
Will be
AT ONSET, MASS..

From June 1st to September 15th, where they will be pleased to
meet their friends.

HOTEL ONSET,

On East Boulevard, opposite the Steamboat Landing. One of the finest
locations at Onset. Is first-class in every respect. All rooms plastered,
and every floor carpeted. Is open for the accommodation of the public.

E. H. NEAL, *Proprietor.*

Onset Belle.

The new *Onset Belle* is for the accommodation of pleasure and fishing
parties. Lines and bait furnished free. Office at Hotel Onset.

NATE BESSE, *Captain.*

EDGAR W. EMERSON,
Test, Business, & Medical Clairvoyant,
MANCHESTER,

NEW HAMPSHIRE.

HOW TO MESMERIZE.


By Prof. J. W. CADWELL.

A book of 150 pages for fifty cents.

The instructions are sufficiently clear to enable ordinary minds
to mesmerize, and give public or private exhibitions, and to cure
many pronounced incurable by other methods.

For sale by the author,

339 Center Street, Meriden, Conn.

 Sent, post-paid, on receipt of price.

A. W. S. ROTHERMEL, M. D.,

Holds Seances for

WONDERFUL MANIFESTATIONS,

Embracing Full-Form Materialization, Music, Written Communications of Spirit Friends on paper and handkerchiefs, Signing of Names, and other Marvelous Phenomena, in the light.

Seats must be secured in advance. Number limited.

Longwood Avenue, 9th Street, Onset, Mass.

DR. HENRY SLADE,

In whose presence various physical phenomena, including

INDEPENDENT SLATE-WRITING,

Occur in the light, can be seen at Mrs. Robbins's Cottage, in Onset, during July.


During August, at the Hotel, at Lake Pleasant.

J. F. CONANT, PHOTOGRAPHER,

ONSET AVENUE, ONSET BAY, MASS.

LANDSCAPE AND COTTAGE VIEWS.

Stereoscopic and Largest Size of Onset Bay on Hand, and Made to Order.

 *New Rooms over Drug Store.*

MRS. MELLIE D. COFRAN,

SPIRIT MEDIUM & MAGNETIC HEALER,

Will be at Mr. Wm. F. NYE's COTTAGE, at ONSET BAY, during
Camp-Meeting.

Have Your Valises and Packages Checked

At GEO. Y. NICKERSON'S FANCY GOODS STORE, in D. Hall's
Block, opposite Hotel Brockton,
ONSET, MASS.

DR. W. M. KEELER, SPIRIT PHOTOGRAPHER,

Located for the season at ONSET BAY, WILCOX'S COTTAGE, UNION STREET.

Sittings for Pictures from 9 a.m. to 5 p.m.

Seances in the Light for Physical Manifestations,
Writings, &c.

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Holds her

MATERIALIZING SEANCES

At 156 WEST CONCORD STREET, BOSTON, Tuesday, Saturday, and Sunday,
at 8 p.m.; Thursday at 2.30 p.m. Will give

Seances at the Glen Cove House, Onset,
During Camp-Meeting.

WICKET ISLAND HOME,

ONSET, MASS.

A most delightful and healthy resort for those seeking rest or pleasure. Invalids will have skillful treatment, and kind care. Students instructed so that they can treat themselves, or teach others, in Electro-Therapeutics.

**Seances for Investigating all Phases of Phenomena, and for
Development of Spiritual Gifts,**

Will be held during the season. Terms reasonable.

Address, DR. ABBIE E. CUTTER.

MRS. E. B. STRATTON,

WRITING MEDIUM,

ONSET PLACE.

Hours 9 to 12 a.m.; 2 to 5 p.m. *Engagements in Advance.*

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Gives Readings by Letter, giving Future Business Prospects, and other Items of Interest. Enclose \$1.00, Lock of Hair, and Stamp. Address,
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FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

INVESTIGATE IN HARMONY.

Truth is strong enough to stand alone ; and while it is difficult to protect it from invasion, we are frequently obliged to do all we can to defend it. Our idea is that a person cannot afford to do anything which will disturb the comfort of others, and we doubt if, by any means, we can come to a just conclusion as to exact truth except by analysis. You may see a form, and believe it to be all that it appears, and still so uncertain are you of this science that your senses are not accurate enough to be sure under the conditions which seem necessary to their production.

Our own way would be to always keep the mind passive, and *wait for the fullest developments* until, in the course of events, the desired results were obtained.

It is true, in this way, that we should undoubtedly be deceived occasionally ; but, while that is the case, we should reach the desired result more closely, although it took time and money to accomplish it. Our power would then be established by our conclusions, and not by the time taken in arriving at them. So with all sciences ; the opinions of persons who know but little of a science, are worthless to scientific people. This is as good in the case of spiritual phenomena as in any other, and even more so, when it is considered that the mind of man is more intricate than the physical body, and the laws of the intellectual more difficult to understand, and, in fact, so subtle, that no person has as yet arrived at a complete science of the mind. So, while we have *facts to establish the life beyond*, we have no well-defined science to show us how these phenomena can be explained ; and we must wait, as all scientific investigators have in other fields of science, until by investigation the true laws can be ascertained.

Our own way would be to move slowly in reference to the opinions of others, and seek with open eyes the scientific solution in harmony and love. No person can hope to find the best results by force or unkind thoughts or words, in these investigations ; the one who does most to make relations of love and harmony will, in his investigations, receive the best evidence from his spirit friends of their presence,—for the same rule that a man here who loves his friends best receives the most attention.

We are always too anxious to arrive at conclusions, and seldom wait

until common sense has decided upon any manifestation, and in this way we destroy the desired result.

For this reason we advocate investigation on a plane of non-combative-ness, believing that by keeping in perfect harmony we can decide what is and what is not truth easier than by a dogmatic, disagreeable, and forcible course of investigation. Mediums are extremely sensitive, and nothing less than harmony can bring desirable results. While this is the case, let us not be misunderstood to say *we should not accept test conditions when offered*; it is quite different to accept a proposition from a medium or spirit than to demand it: one is a harmonious relation, the other a dictatorial one; one is loving and kind, the other harsh and presuming, in its insinuations of fraud, which is always unpleasant to the medium, and generally to the sitters.

We have dwelt on this subject at length that all might understand our position on this vexed question, and to have our motives understood, as we have often stated before. It would be a great blessing to humanity, and the cause of Spiritualism, if mediums would, or could, tell us all they know about these phenomena; but when we consider that they know but little, when under full control, of what is passing, and that it is exceedingly difficult for most conscious mediums to always tell whether it is their own intelligence or a disembodied one which is manifesting, we must see at once that it is impossible to obtain what we desire from them. This, however, we ought to expect from all persons, and especially from *every medium*, who have the good of this cause at heart,—that they do all they can to convince the public of their honesty.

But the fact that some mediums are controlled by spirits who enjoy deception, and who will intentionally deceive you if they can, only proves that "*what we sow we shall also reap*," and is no argument against the spiritual philosophy. While we desire that this class of mediums may progress, and teach these spirits a higher life, or accept as their familiar controls better and more intelligent ones, we do not refuse to receive these great truths from all sources where the facts are beyond question. We hold that the medium who is surrounded by drunken spirits is as much to be pitied as the man who, in ordinary society, cannot let liquor alone. Both need our helping hand.

RESPONSIBILITY OF SPIRITUALISM FOR THE ACTS OF MEDIUMS.

This subject is of great importance in the investigation of spirit phenomena as a science. The nature of mediumship should be thoroughly understood, so that ignorant or intentional persecutors could not injure the

cause of Spiritualism, as a religious institution, by calling in question the character of its mediums.

First, then, let us for a moment consider what it is that makes a person a medium, and we answer: a certain talent which we call medial powers; that this power or talent is like any other,—such as musical, mathematical, artistic, etc.,—or other talent which may or may not have been developed by use. So mediumship is, we believe, a certain condition which enables people to *see, hear, or sense by their faculties* things which ordinary human beings do not, and that, by these things, we are convinced of a life beyond the grave; that these truths we call Spiritualism, and that based on these is a religious movement which calls out in the true man or woman a desire to be better and nobler; while, on the other side, it produces simply a science, and is only what all scientific investigations are, viz., cold, scientific researches after truth, as taught by *facts*.

Such is the science of astronomy, geology, chemistry, etc., and such are the phenomena modern Spiritualism is teaching. Now, the first, or religious side of Spiritualism, teaches a higher condition, a truer manhood; and our experiences have taught us that no class of people are so true and loving as the Spiritualists; while, on the other side, the scientific Spiritualist has no religious nature by cause of spiritual truth; to him only the facts are of value to enable him to prove in a scientific manner the truth of a future existence. His character has *nothing to do with the matter*; he may be the best-read scientist of any class, and, consequently, the best *authority*, and yet a drunkard or a murderer. And here let us say that this rule holds good in all cases. A great musician may be the worst possible character, and yet we hail with delight an opportunity to hear his wonderful strains of music. This argument holds good with great artists of all classes, and why not especially so with that class of negative people known as mediums? They are, necessarily, negative; and if in their conditions of life they have been surrounded by unpleasant circumstances,—such as dishonest parents, whose highest ambition was to get rum to drink,—why should we ignore the medium when her controls swear, or attempt to obtain money under false pretences to carry on the same nefarious conditions that they did when in the earth life, and which they have still the same desire for, not having progressed out of those conditions?

We hold this to be the true position: *to accept phenomena from all sources that prove a life beyond the grave*, but to ignore the responsibility of Spiritualism for any *shortcomings of mediums or Spiritualists* as individuals.

In spiritual truths every person must decide for himself, and it is not until a person has learned by experience what is right and what is wrong that he can arrive at a high religious standpoint in this new philosophy. By slow and earnest study, a loving soul, who desires to know the truth,

will soon arrive at a high standard ; but the one whose whole life has been spent in sin, who has the teaching of a lifetime to counteract by growth, must expect to go through the fires of purification, and, by works, progress to higher conditions. There is no other redemption, no higher life beyond, without progress, and no salvation through the works of others. "That which you sow shall you also reap."

Then, let us say, that while we are exceedingly sorry that all of our mediums are not what we could wish, as *men and women*, we know of no distinction on that account, as mediums, providing the phenomena are *absolute and prove a future existence*. Therefore, we shall publish statements of phenomena which we believe true, even though we know the medium as a person to be unworthy of our confidence.

We hope that in the future these beautiful teachings, and the loving attentions of all true Spiritualists, may lead *all* to look up to a higher life, and that our mediums may seek as their controls those who will make them noble and true.

WE TOLD YOU SO.

We quote the following from the *Proceedings of the Society for Physical Research*, of London, Part VIII., page 62 :—

"If the view taken in these papers be accepted, a very large proportion of the phenomena to which Spiritualists are wont to appeal will be no longer available as evidence for any spiritual influence other than that of the spirits of living and breathing men.

"The phenomena, however, which I have described by no means exhaust those which are alleged to occur in the course of graphic automatism. It is said that the hand-writing of dead persons is sometimes reproduced ; that sentences are written in languages of which the writer knows nothing ; that facts unknown to anyone present are contained in the replies, and that these facts are sometimes such as to point to some special person, departed this life, as their only conceivable source. If these things be so, they are obviously facts of the very highest importance. Nor are we entitled to say that they are impossible *à priori*. The spiritualistic hypothesis, though frequently presented in an unacceptable shape, is capable, I believe, of being so formulated as to contradict none of the legitimate assumptions of science. *And furthermore, I readily admit that should the agency of departed spirits be established as a vera causa, then the explanations here suggested will need revision in a new light.*

"But in order to establish any conclusion so startling in a way to satisfy the scientific world, there must assuredly be an amount of evidence, and a

way of dealing with that evidence, very different from that with which Spiritualists for the most part appear to have been contented."

These ideas are not new to our readers who have read our editorials and heard our remarks at Facts Meetings. Every well-informed Spiritualist has claimed that it was as liable to be a spirit embodied as one disembodied who communicated even to the intelligence of the subject, or medium. But, on the other hand, there is a very large amount of this mental phenomena which prove disembodied intelligence beyond question; and when our "scientific" friends find that they are only traveling an old road which *scientific Spiritualists* have traveled before, and gathered the same evidence years in advance, they may conclude to accept the facts even from Spiritualists who, they seem to think, do not know how to deal with evidence. When they do find it out, it will seem to us a clear case of "carrying coals to Newcastle." — ED.

MY VISION.

By MISS M. T. SHELHAMER, Medium for the *Banner of Light*.

I was weary and worn out with striving
 To win in the battle of life,
 Which pressed with its burdens upon me,
 Its turmoil, its labors, and strife;
 And I thought of my feeble endeavors
 To lighten the wearisome load
 That weighs on the spirits of mortals
 Who toil over earth's thorny road.

There were sorrow and anguish and sighing
 In hearts that were bleeding with pain
 For hopes that had early been blighted,
 And never could blossom again;
 There were little ones crying with hunger,
 And manly heads bowed in despair,
 And women with white, tearful faces,
 All seamed with the furrows of care.

"Oh, God! and the angels above us,"
 They cried in their anguish and woe,
 "Oh give us a sign that ye love us,—
 Our wants and our sorrows ye know."
 And ever the wild prayer ascending
 From tearful humanity's heart
 Seemed to fall like a rod on my spirit,
 And pierce it with misery's dart.

Night gathered its curtains around me,
Which fell like a pall on my breast,
And the glittering evening stars found me
Still filled with a troubled unrest;
I sorrowed and moaned for the anguish
That I knew was stalking abroad,
And I questioned the goodness and mercy
And love of the infinite God.

When, lo! through the darkness and shadow
There flashed such a wonderful light,
So radiant with mystical splendor
It pierced through the curtains of night,
And I saw all the homes of the lowly
Where sickness and sorrow abound
Transformed in the beautiful glory
That shone in such brilliancy round.

And lines that were golden and silver
Streamed out from these homes to the sky,
Each marking the pathway of mortals
From earth to the mansions on high;
And faces so gentle and tender,
With forms that were beaming with light,
O'ershadowed the haunts of the lowly
With blessing, this wonderful night.

And a voice that was grand and impressive
Broke forth on the listening air,
In cadences sacred and solemn,
And sweet as the music of prayer:
"Oh, man, in your weakness repining,
Struggle on through all sorrow and pain,
For the good in your soul is refining,
And love shall revive you again.

"Oh, spirits, who sorrow in prison,
The future shall banish all grief,
And all you have missed in the mortal
Shall come to your blessed relief."

.

I awoke in the stillness of morning
Determined to work at my best
For humanity's needs, as I found them,
Leaving God, and his angels, the rest.

OLD COLONY TIME-TABLE

Commences June 23rd.

<i>Leave Boston.</i>	<i>Arrive at Onset.</i>	<i>Leave Onset Station.</i>	<i>Arrive in Boston.</i>
8.45 a.m.	10.39 a.m.	8.16 a.m.	10.05 a.m.
12.45 p.m.	2.33 p.m.	8.30 "	10.30 "
3.20 "	5.35 "	11.30 "	1.25 p.m.
4.10 "	5.47 "	5.01 p.m.	7.10 "
<i>Leave Provincetown for Onset Bay</i>		<i>Leave Onset Bay for Provincetown.</i>	
5.20 a.m. and 2.05 p.m.		10.39 a.m. and 5.35 p.m.	
<i>Saturdays only at</i>		<i>Mondays only at</i>	
6.07 p.m.	8.24 p.m.	6.31 a.m.	8.54 a.m.
<i>Sundays only at</i>		<i>Sundays only at</i>	
7.30 a.m.	9.20 a.m.	6.37 p.m.	8.30 p.m.

SUNDAY TRAINS from Middleboro and Way Stations to Onset:

Leave Middleboro at	8.15 a.m.
Arrive at Onset	9.01 "
Leave Onset at	6.37 p.m.

FITCHBURG RAILROAD.

TRAIN ARRANGEMENTS.

UNTIL and including September 15th, all regular and accommodation passenger trains will stop at Lake Pleasant. The express passenger train due to arrive at Boston at 9.35 A.M., daily, Sundays included, will, until further notice, stop at Lake Pleasant when there are passengers to leave or take.

On week days, between July 29th and September 2nd, inclusive, all express passenger trains, except those due to leave Boston at 10.30 A.M., and 7 P.M., and that due to arrive at Boston at 4.25 P.M., will stop at Lake Pleasant, or make close connections at Miller's Falls to and from the Lake by special trains. The express passenger train due to leave Boston at 7 P.M. will on Saturdays, August 1st, 8th, 15th, 22nd, and 29th stop at the Lake if it has passengers to leave.

☞ Trains leave Boston for Lake Pleasant at 6.30 (8.30 Ex.), 11.15 A.M., (3.00 Ex.) (7.00 Ex. Saturdays only) P.M.

JOHN ADAMS, *Gen. Supt.*

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During Camp-Meeting.

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FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

PSYCHICAL "RIP VAN WINKLES."

In *Mind in Nature* for August we find an interesting article, entitled "Mischances," by Bishop A. Cleveland Coxe, D.D., which should be read by everybody who is interested in the study of these phenomena. He says:

"Nature itself is a system of mysteries; but very much that seems to us *preternatural* is only natural, while much that is dismissed as incredible, because it implies the *supernatural*, is fact, and probably depends upon laws which will yet be discovered."

The misfortune has been, and is likely to be, that many of these laws are not generally understood, simply because *superstition* and *ignorance* keep the wise *presumers* of scientific ability from investigating *facts* which are as common to people of ordinary honesty of purpose as those facts governing ordinary physical sciences. Again he says:—

"Much that is marvelous, therefore, must be recognized as probably such only because of our unfathomable ignorance of nature. Take, for example, the 'dark day' of 1780, which is often given as an example of the preternatural. It may have been the product of natural causes, and the result of periodic operations of law. I am hinting that the natural shades off into the preternatural through a vast debatable region of the unknown."

Truer words were never written, as the last thirty-seven years of modern spirit communion have demonstrated. The intelligent investigator has proved beyond a question that the laws which govern these "marvelous" phenomena are as natural as any others, and that disembodied spirits are as much our companions today as when they lived with us in their physical bodies, and that the laws which govern *them* are as natural as any, and that these phenomena are considered supernatural "only because of our unfathomable ignorance of nature." Again, the Rev. Doctor says:—

"What I want to do is to set some younger man at a life-long work of observation, and not of observation only. Let him record all chances 'that happen' with scientific precision as to dates, places, circumstances, and details of fact. Let him divide chances into two classes, at least: (a) chances that may be referred to the possible cam-wheel principle in Nature, of which I have spoken; and (b) such chances as do not consist with a gen-

eral and underlying uniformity, but rather disturb and shake the system. These last indicate the preternatural, which I affirm to exist, but which awaits corroborations and proofs such as never yet have been tabulated."

Is it possible that, after the records of the past thirty-seven years, that cover thousands of pages in books and newspapers, with "dates, places, circumstances, and details of facts,"—over three thousand of such instances having been collected and published in the *Facts* magazine alone,—this learned D.D. is just waking up to the importance of such a work? It was our intention, as we stated when we first began the publication of this magazine, nearly four years ago, to eventually publish in book form, properly compiled, with references and index, as well as classes for convenience of reference, the mental and spiritual phenomena collected, nor have we for one moment lost sight of our original intention.

"Pythagoras, instructed as Moses had been by the Egyptians, surmised the true theory of the universe, but 'Science' refuted him, and chained down the human mind for two thousand years to its clever imaginations. All that time the patience of God waited for the true philosopher, while 'Science' taught men to place implicit confidence in its own sublime abortion, that theory of the universe—empirical and utterly false—which is yet one of the most brilliant creations of the human mind. Two thousand years of scientific ignorance,—of ignorance, like Narcissus, admiring its own features, doted on a mere invention, which led Alphonzo of Castile to scoff at the Creator, and to impeach the Divine Wisdom. 'If I had been present at the Creation,' said he, 'I could have given the Almighty some hints how to improve his work.' All these ages the sun and moon shone on in their sweet reflections of the Divine 'foolishness,' that is wiser than man's wit. We owe to 'Science' the enslavement of the human mind, and its scorn of the Pythagorian theory, for twenty centuries."

The presumptive assurance with which men of "science" who assume to know more of these subjects without investigation than the true Spiritualist who has investigated scientifically may well be compared to Narcissus, satisfied with their own knowledge, even though their *ignorance* of these simple facts are self-evident truths.

"So, now, let somebody begin to study the *preternatural*, and to register results scientifically. We may yet find that 'there are more things in Heaven and earth than are dreamt of in the philosophy' of those Horatios of our times, who believe in nothing but what they can arrive at by slate and pencil, with the aid of five puny senses,—senses which are the mere intimations of what man might perceive were he only outside of his dark cottage. 'Oh! the depth' of imbecility and dullness involved in the very knowledge of such men,—in the knowledge which 'puffith up' while it renders them incapable of understanding."

How strange it seems to the independent intelligent student of these mental and spiritual phenomena of the present age to see "Rip van Win-

kles," like the honored book-worms of superstition, just opening their beclouded visions to the *facts* of psychical phenomena,—traveling over a well-beaten track already dusty from use!

We hail with pleasure the day when these men will, from any motive, and under any *pretense* or name, investigate and know the truth. But we are not willing that what has been known by Spiritualists as truth should be accepted by other names as new discoveries made by scientific men, who have not the moral courage to admit the truth, but, like the thief, at night, attempts to climb up some other way.

THE GIFT OF HEALING.

By MR. A. S. HATWARD, Boston, Mass.

Much is said and written on the subject of healing the sick without the aid of medicine, and as there is diversity of opinions with persons that are engaged in the noble calling, allow me to give a few thoughts upon the different modes of utilizing the *force*, or *power*, known in all ages, and by all people, in a degree, as the gift of healing.

At the outset, allow me to say that, for the past twenty years, I have been devoting my time and energy in investigating the laws of the universe and human life, and, for the past sixteen years, have been engaged in utilizing said forces in relieving and curing the sick, in various parts of the United States, and, therefore, feel competent to speak or write upon the subject to a certain extent. All well-informed individuals admit, or recognize, one great universal power, and that all force or power originates from one source, let it be called by whatsoever name individuals see fit to designate it.

I will give the various names and claims advanced by the different sects or modes, that the public may distinguish the one from the other, and thereby draw their own conclusions as to the reasonableness of the same. The oldest theory is the Faith and Prayer cure. This sect claim that God answers individual prayer, and there is nothing impossible with God, if asked of Him in faith, thus believing.

Recently, a new sect has been attempted, in a limited way, its adherents styling themselves "Christian Scientists," or Metaphysicians, but their teachings do not harmonize at all with the former sect, although they imitate them in *name*. They claim that all disease is the absence of God; in fact, they teach that there is no such thing as disease, except in the mind of those who suppose that they are sick; but, at the same time, they boast of the many cures they make, and sometimes sit daily, for a long time, with

the supposed sick, to convince them that they are not afflicted with disease, and if the supposed sick pass the river of change, called death, nothing is said publicly about the treatment, doubtless for fear that their philosophy will not harmonize with the facts; therefore, but little is said when the sick one is called to yield up to the disease, and pass on to a higher life. This sect hold their teachings as a secret, by copyright, or otherwise, and sell the same at various prices, according to the ability of the recipients to pay, or the price that the different individuals engaged in teaching are willing to impart the secret for. Some of the sects teach that it has no sympathy with the philosophy advanced by Spiritualists, neither does it require faith, or have anything to do with magnetism, psychology, or mediumship; in fact, it is a new system outside and beyond that advanced in the spiritualistic literature of the nineteenth century. The Spiritualists, generally, look upon the soul, mind, and material body as essential the one to the other, and that persons often inherit diseases from parents, and even back for several generations disease is traced to ancestors, and in the spirit-magnetic healing such diseases are often overcome, or dispersed, by and through the blood by imparting *life force*, generated by and through the human organism of other persons, thereby assisting nature to overcome and dispel disease. The treatise by Rev. W. F. Evans, entitled *Mind Cure*, illustrates the power of mind over mind and disease in a masterly manner; but, doubtless, said treatise is intended to educate individuals to utilize their *own will power*, or *mind*, to overcome disease more than to be exercised by others, and without question it can be used by the afflicted individual while under *any mode of treatment, with or without* the use of medicine.

The "Massage" mode of treatment is simply the French way of designating magnetic treatment, but its adherents in this country teach that any person can learn it, which consists only in a *mechanical process*, without any power or gift of healing by the operator; but the patients discover that there is as much difference in effect with the treatment as there is with persons utilizing the magnetic or spiritual gift of healing.

I have become fully satisfied that new forms or phases of healing are constantly being discovered by the spiritualistic philosophy, and by the same power, and that it is in perfect harmony with what we read as occurring and recorded in the Bible, and the power and law will continue on in the future, we need not go back for proof of the same in history, but, if we do so, have it solely to corroborate what we witness in this our day and generation.

Without question, greater and more cures are made in this age than any that has preceded it, and they are accomplished by and under an immutable law, and this prophecy was given in the records of the Bible, and is now being fulfilled to the letter. I know that disease is taken on days before

sensitives meet the afflicted person, and the susceptible sick are injured or benefited by receiving a letter from some harmonious or inharmonious individual; also make cures without coming in contact with the sick, some persons exhaust or act upon the sick, in the form of vampires, while others, no better or worse in morals, act as invigorators, and break the strong hold that disease has upon them, and do so without any thought on their part, or the use of their will power or mind upon the sick, the same being accomplished by a spiritual law, the persons being engaged in the same acting unconsciously, and not knowing that any good or injury was being accomplished thereby. Persons that come in contact with the sick often feel exhausted, and if they understand the law of spiritual healing, they might exclaim, as one of old did: "Who touched me?" I feel that virtue has gone out of me.

In conclusion, allow me to say that it would be a waste of time to attempt to utilize the subtile forces in nature without having what is known as the gift of healing inherited; that is, as a profession, and the individuals thus gifted should so live that the public may have confidence in them as individuals, also in the power or force they impart to others.

Doubtless, much of what is called mind-cure originates from the sick more than from the operator, and is established by the *faith* and *confidence* in the treatment and the individuals more than in the power they possess. The gift of healing does not center into any particular mode of religious dogma or belief, but is universal and a free-will offering to all persons that have an organism fitted for it, and understand its utilization to benefit others; the same being governed by natural laws therefore should not be considered miraculous any farther than that of not fully understanding the same.

443 SHAWMUT AVE., Boston.

THE DIFFICULTY.

By PROF. J. W. CADWELL, Meriden, Conn.

Editor of *Facts*:

On page 3 of your valuable magazine for June, 1885, you call for "ideas concerning the obtaining of the truest manifestations," and say, "we need a school of investigators which shall discuss these subjects, . . . and sooner or later it will be taken up by men of science," etc. "Science" is a big word, but amounts to nothing beyond or above the simple knowledge of a few positive facts concerning any subject treated upon. A certain number of pounds of potash, grease, and water, mixed and heated sufficiently for a given time, produce soft-soap. A certain number of tons of matter, at a given distance from the sun, must move at a certain average velocity,

or positively change its present relative position from the center of the solar system. One is the science of soap, the other of astronomy. "Men of science" can do no more in the investigation of spiritual manifestations than to ascertain the positive results of what are, or shall be, well-known causes.

The accumulation of "facts," then, is "science." I doubt if many men have accumulated more positive "facts" in relation to Spiritualism than the humble writer of this communication. And the most potent fact to me, after more than thirty years of the most diligent investigation is that if I discover fraud in the manifestations of any self-styled medium, who is palming off stale tricks of sleight-of-hand for genuine spiritual manifestations, and I say a word in relation thereto, nine out of ten Spiritualists will call me a "fraud-hunter." In the article referred to, you say: "How much we need the careful, honest, and harmonious student, who, like our great scientists, have been willing to spend a life-time that they might know a single truth, and yet they have been accused by society, in all ages, of every possible corruption." If one of "our great scientists" should attend a seance of a self-styled medium, and a number of investigators should be led into the cabinet by the personating medium (?), and come out, saying: "I know that the medium is sitting in the cabinet, for the spirit placed my hand on her head," and he ("our great scientist") should be taken in in the same way, and to his astonishment discover that, by a peculiar and dexterous movement, the personating medium had succeeded in placing with her own hand the hand of "our great scientist" on her own head — brought to the right position by a twist of the body — what would be the principal scientific fact gained by our "great scientist"? The principal scientific fact, judging from my own experience, would be this: that every other one who had been dealt with in the same way would call him a "fraud-hunter" if he dared to mention his discovery, and all in sympathy with them would do the same. I have learned by sad experience that not all who claim to be mediums are. I have learned by sad experience, also, that it is all one's reputation is worth to try to right the wrong. And, for one, I am almost ready to be counted out, as an advocate for genuine spiritual phenomena, mostly because the more one maintains the possibility that spirits can manifest their continued life after the death of the body, the greater becomes the inducement for charlatans to ply their nefarious business, and the more one tries to expose the fraudulent the less he is thought of by the masses of Spiritualists; — you can put that down as one "scientific fact," every time. You say: "Our mediums are today, I believe, as honest in their intentions as any other class of people." . . . I believe "our mediums are today" more honest than an equal number of ministers; and, furthermore, I believe that they would be far better appreciated by the

masses but for dishonest pretenders. I think that it is a scientific fact that "our great scientists" will not make much progress in investigating spiritual phenomena till Spiritualists are willing that a man shall speak of what he knows to be fraudulent tricks without calling him a fraud-hunter. I have been able to accumulate some facts that may be of value to "our great scientists" whenever they are ready to investigate the subject scientifically. I have learned that certain well-defined characteristics are absolutely necessary in the human organism for anyone to become a good mesmeric subject. I have learned, also, that the better the organism is for a mesmerist to control the better it is for a disembodied spirit. I am satisfied that the time will come when "our great scientists" will be able to judge as correctly what organisms are suitable and indispensable for spirits to manifest through as they now are to tell what kind of material, and how much, is sufficient to make a barrel of soap, or how much to sway a planet ten miles from its course. Those who doubt the possibility of this may be surprised to learn that of the hundreds who have applied to me for aid in development, at least six times out of ten, I can judge correctly whether the applicants have ever been influenced when attending circles, and if they will be likely to become good trance or physical mediums. It has been said: "By their fruits ye shall know them." Some are able to know a peach tree from an oak by the growing fruit, while others know what fruit the peach tree and oak should bear, though it be out of season for it. I should judge that Jesus, from the story of the fig tree, knew more of spiritual fruits than of material things. I do not know, clairvoyantly, in relation to one's gift of mediumship, but rather from certain well-defined data, as comprehensive as that which enables the housewife to know whether corn-meal or flour will make the best biscuit. "Our great scientists," when they are ready to investigate, will enter upon a wide, and to most of them, unexplored and boundless field of research, extending from the lowest earthly condition to the highest seraphim in Heaven; and I doubt not will, in time, be able to tell correctly, nine times out of ten, who possess proper organizations which are absolutely necessary for each phase of spiritual phenomena, thus reducing the liability of fraudulent manifestations.

But results of this nature will never be attained until honest investigators are no longer frowned down for making truthful statements concerning those who palm off fraudulent for genuine manifestations, etc.

The above article from our old friend, Prof. Cadwell, has many very valuable and pertinent remarks, and knowing, as we do, that he has had a very extensive experience with not only what are known as spiritual mediums, but also with mesmeric subjects (or mediums), we publish it in our magazine, as it deals with an important subject, without personality. We

are satisfied, as we have so often said before, that *harmonious* conditions are most important, and that the careful investigator may usually be sure by proper management, of good conditions, without breaking those laws.

We should dislike to see a general system of *fraud-hunting* instigated, while, at the same time, we would like to know that *all mediums* make an effort to convince every person with whom they come in contact that they are strictly honest.

There are two sides to this subject: first, the one on the part of the medium, which gives the sitters confidence in his or her honesty; and the other a systematic effort to have entire harmony. Without both of these we cannot hope for the best results in the investigation of these phenomena; nor are we sure that any of our best investigators are sufficiently well acquainted with these laws to decide at all times what are fraudulent manifestations, and, therefore, that honest mediums are liable to be injured by unwise and ignorant investigators. It would be a great advantage to all concerned if spirits, while controlling their mediums, would instruct us in these laws rather than devote their time to giving *tests*, as sought for by the average investigator.

We believe that *truth, love, and justice* will bring the best results, and that with such conditions few fraudulent mediums can play tricks upon intelligent Spiritualists for any great length of time.— Ed.

THE UNION OF SOULS.

By MR. LUTHER COLBY, Boston, Mass.

Genuine love is an excellent thing,
 As it to the front affection doth bring;
 And hearts thus united no mortal can sever —
 A union so holy abideth forever;
 'T is Nature itself, with no grain of alloy,
 The soul of creation, which never can cloy;
 'T is the Alpha, Omega (beginning and end),
 And doth with the godhead eternally blend.
 Like angelic music, so sweet to the soul,
 Love keeps the rude passions in perfect control.
 When earth's mission is finished, by heaven's behest
 We lay down the mortal and unite with the blest.

THE FACTS MAGAZINE

Devoted to all classes of Mental and Spiritual Phenomena. Single copies 10 cents; \$1.00 per year.

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We are constantly sending specimen copies to leading people, who, while they would not be known as Spiritualists, read with avidity anything on the subject of mental science, especially the phenomena of spirit communion.

The subjects of Mesmerism, Magnetic, Prayer, and Mental cures,—in fact, all Physical and Physiological Phenomena, are sought for with especial interest by all classes, and even anti-Spiritualists, who treat with ridicule and contempt these subjects, are constantly reading of these phenomena, as published in the *Facts* magazine, curious as others to know what is going on. For this reason, we believe *Facts* to be, in proportion to circulation, one of the best advertising mediums published.

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For advertising rates, see *second page of cover*.

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FACTS MEETINGS IN BOSTON.

Our Facts Meetings will congregate at Horticultural Hall every Sunday afternoon at 3 o'clock, commencing Oct. 11th, for the scientific investigation of all classes of mental and spiritual phenomena, including mesmerism, magnetic, prayer, or mental healing, clairvoyance, psychometry, trance, and physical mediumship, materialization, etc.

We shall be glad to receive written statements on these subjects from persons who cannot be present and give them orally. We hope to offer at each session short essays or speeches, which will be of interest to investigators of these subjects. We shall introduce mediumship to some extent, Mr. Edgar W. Emerson having already promised to be present on Oct. 11th, and give a descriptive seance at our first session. Music will be made a prominent feature, under the direction of Mrs. L. C. Clapp, whose well-known ability is a sufficient guarantee for its quality.

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PORTER BLANCHARD'S SONS,

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Beautiful Pictures Free.

Our readers should remember that we offer for this year very fine pictures as premiums to our subscribers. See inside cover.

SECURE THESE WHILE YOU CAN!

Only a few copies left of Nos. 1, 2, and 4 of Vol. I, 1882, and Nos. 1 and 2, Vol. II, 1883, of our old quarterly magazine, *Facts*. For sale at 50 cents each.

REMEMBER THE FACTS MEETINGS

At 3 p.m. every Sunday afternoon, at Horticultural Hall, Boston.

PREMIUMS FOR SUBSCRIBERS.

When we commenced this work, we hoped to be able to make our subscriptions sustain the magazine; but we have from time to time drawn to our assistance new combinations, as advertising, etc. Now, again, we propose for the good of all, and in the hope of extending the circulation of *Facts*, to offer as premiums photographs of our *leading Spiritualists*, especially the *Mediums* and *Lecturers*. Meanwhile, we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named.

The first one we will mention is a picture of a company seated in the auditorium, consisting of several hundreds,—the leading Spiritualists, mediums, and speakers being, in most cases, prominent, and therefore good likenesses. This is well worthy of a position on the walls of any parlor.

Next we mention a similar picture, taken in front of the new Association office.

A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monahasset, yachts, wharf, etc.

These we shall deliver as fast as ordered; and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be ready as soon as possible. See list of subjects.

These pictures are over twice as large as regular cabinets. They will be finished in the best manner, and sent, postage free, at the following prices:—

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For three subscribers, two of whom must be new ones, \$3.00, and one No. 3 picture.

These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, at any photographic gallery.

Now, friends, will you, *our old subscribers*, help us, and by renewing your subscriptions for another year, and by persuading your neighbors to subscribe, put us under renewed obligations, as well as securing for yourselves these beautiful pictures.

Samples can be seen at the office of the *Banner of Light*, and all advantages gained which could be by addressing *Facts Publishing Co.*

Messrs. Colby & Rich are our regular wholesale and retail agents, No. 9 Bosworth Street, Boston, Mass.

Our list of pictures will be increased as fast as possible.

We believe these pictures to be the best photographs ever offered as premiums. The size is a good one for an easel, or large enough for a wall picture when framed. They would cost at photographic galleries from nine to eighteen dollars per dozen, and are equal to the best.

TO OLD SUBSCRIBERS.

We hope our subscribers will do all they can to induce their neighbors to subscribe. To anyone who has paid for *Facts* for 1885, we will send any No. 1 picture we advertise free.

TESTIMONIALS REGARDING OUR PREMIUMS.

Boston, Dec. 10, 1884, 29 Indiana Place.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist should be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being more than twice as large as the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve. If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.
Yours fraternally,
H. B. STORER.

Mr. L. L. WHITLOCK:

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of
Yours cordially,
HELEN C. BERRY.

Boston, Dec. 30, 1884.

Mr. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.
Yours in brotherly love,
GEORGE T. ALBRO.

No. 1 Arnold Street, Boston, Dec. 30, 1884.

L. L. WHITLOCK, Esq.:

To Whom it May Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure

In the more attractive form of *Facts*. Suppose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says 'Shadows.' "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of flesh? Alas! art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have flashed a little of your inner self into that picture, and added to its attraction. Do n't feel sorry, John, that you did not smile up into cheerfulness just at the 'sticking point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts' which read:—

'Though gray our heads, our thoughts and aims are green:
Like damaged clocks whose face and bell dissent,
Folly strikes six while nature points at twelve.'"

This picture, Brother Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite *Facts* into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread abroad the truth.
Yours truly,
JOHN WETHERBEE.

34 School Street, Boston, Mass., Jan. 10, 1885.

L. L. WHITLOCK, Esq.:

Dear Sir,—I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called *Facts*, and being agreeably surprised upon seeing anything like a "new departure" in photography, I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, *pure photography*. The art of retouching, as practised nowadays, is more than likely to destroy what resemblance the camera may have portrayed, and, consequently, we have a picture, may be, but not a truthful representation of the sitter. Such a portrait will have no historical value whatever in the future; and what must be done now in collecting portraits and data for the future history of Spiritualism is to sacrifice everything to accuracy and *Facts*. In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me, as an artist, highly gratifying. I remain, very sincerely yours,
JOHN WORTHINGTON MANSFIELD.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the photograph of my wife. I think your artist has done himself great credit on this, and also all those I have seen in your possession, of mediums and speakers. I hope and trust these pictures will have a large circulation with your *Facts* magazine, as it is a good way to secure a photograph of some of our best mediums.
Respectfully,
H. FAY.

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Reference, by permission, to Mr. L. L. WHITLOCK, publisher of this magazine, who is a member.

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Patented June 2, 1885.

This CUFF FASTENER is the **Simplest, Cheapest** and **Most Practical** ever offered to the public. Agents meet with unusual success, and everybody is delighted with its use.

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Samples sent to any part of New England, *freight paid*, on receipt of retail price. Send for Descriptive Circulars to the Sole Manufacturers.

PORTER BLANCHARD'S SONS,
CONCORD, N. H.

FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

MEDIUMS SHOULD COMMAND RESPECT BY THEIR WORKS.

We are exceedingly glad to know that every day shows a more earnest desire upon the part of mediums to convince people, by good conditions, of the truth of spirit return. In this respect, we are of the same opinion we have expressed long ago, that the true position for every medium to take was to demand the confidence of the public, by making conditions which were beyond question. We venture the assertion that such a seance would draw in the end larger numbers than any other. We do not mean such as are demanded by a fraud-hunting public, but pleasant, harmonious ones suggested by the medium, and so entirely honest and frank in their nature that all would accept and admire the spirit which suggested them.

Then would these wonderful phenomena, which appeal to every soul, be accepted by many who now, for want of experience and the cry of fraud, pass by without investigation. We understand fully the difficulty every medium has when attempting to please all; but there is a middle ground,—one which gives confidence, and convinces people of the intentions, and which, under unpleasant circumstances, would still retain the confidence of the public. There is so much of these extraordinary phenomena which we do not understand, that is liable to cause the medium to be considered fraudulent, that nothing but a firm demand on his or her part, by actions and apparent good intentions, can put the medium beyond question. Nor do we mean by this intelligence or literary ability, social standing, etc., but only the absolute and decided intention, by *works*, to be known as honest, not by forced conditions of ignorant investigators whose manners and means would crucify the spirit; but love, truth, justice, and candor, which bring confidence; and, in case a questionable phenomenon occurs, demands a careful investigation as evidence of honest intention.

Too many professed exposures have taken place where it could not be proven that the medium was intentionally either honest upon the one hand or fraudulent upon the other, and, therefore, Spiritualism has suffered, and mediums who are known to have good powers have allowed their character

to be questioned, when it is possible that some other agency besides their own was the party at fault. Personation and transfiguration are as much manifestations as materializations, and should be understood and acknowledged as such by the medium and spirits controlling; while, on the other side, *fraud-hunters* should not be allowed to put their hands on these *sensitive beings*, under such conditions, even though they are out of the cabinet, entranced by a spirit, who desires to reach a friend, and cannot do so by any other means.

Let us not be misunderstood; we have no apology to offer for fraud or misrepresentation, whether it be in the seance room or in any other branch of business.

(From the *Banner of Light*, Oct. 17, 1885.)

FACT MEETING.

These popular meetings commenced at Horticultural Hall on Sunday last, at 3 P.M., by the singing of "Oh, for the wings of a dove!" by a quartette consisting of Mrs. L. C. Clapp, soprano, Miss M. E. Pierce, alto, Mr. E. Idris, tenor, and Mr. C. Fullerton, bass; after which, Mr. L. L. Whitlock, the editor of *Facts* magazine, made the following remarks:—

"I am pleased to meet so many old friends again in Horticultural Hall. It is an indication to me that you are interested in the questions of mental and spiritual phenomena, which we are here to investigate. Our *invitation* is to all who are interested, of whatever creed; and we hope all will feel that they can come and have their personal rights respected. We shall not expect or allow unpleasant personalities upon this platform.

"The importance of this work depends largely upon the manner in which it is conducted, and we desire in this, the first session of the season, to so fully define our own position that we may be thoroughly understood.

"First, then, we are not here to teach any religious creed, but to investigate those phenomena which emanate from intelligence, but whose origin has not been accepted by scientific investigators as proven.

"We do not wish to be understood as confining our investigations to those phenomena which are known to the public as spiritual manifestations, but to gather in all scientific facts which teach that mental or intellectual action is due to a spirit which survives the death of the physical body. Already have we, as Spiritualists, accepted these truths; but thousands of people who, by education, superstition, or ignorance, are still unconvinced are attempting to show the world that these phenomena are only the effects of physical or material action, and that there is no reason to believe that facts exist in proof of a future existence. These persons are already forming

societies for investigation, and will soon claim to have been the discoverers of laws with which we, as Spiritualists, are familiar. Our object, then, will be to do everything in our power to bring out testimony to prove that all mental action belongs to natural laws, and that a father is no less the guardian of his child although he has passed from the physical body into the realm of spirit; therefore that all psychological phenomena are but the effects of the same natural laws. In view of these facts, we ask every person who is interested in the subjects of mesmerism, mind-reading, prayer or mental cures, and who do not believe in spirit communion, to come and help us in these investigations. To Spiritualists I need not say come; the hearty co-operation which you have extended to us in our feeble endeavors in the past give us renewed courage to go on in our work.

"Our hope has been that these meetings might lead to a grand Society of Investigation, with its hall, parlors, library, and seance rooms, where we might come together and discuss these subjects in harmony, and have them demonstrated beyond doubt in a candid manner by the best sensitives, or mediums. Who will be the first to donate liberally for the establishment of such an association?

"Our intention, after the opening exercises each session, is to introduce a short essay on some one of these subjects which will be interesting to our audience. We say essay, as we desire the best information in the most concise form. Furthermore, for the information of persons at a distance, who cannot be with us, these will be published, so far as possible, in the miscellaneous department of the *Facts* magazine. Following the essay, short statements of phenomena, with occasionally the introduction of mediumship upon the platform, as is the case today, will be in order. That very enjoyable part of our exercises, music, will be under the direction of Mrs. L. C. Clapp, and we need not say that it will be of a character of which we may justly be proud."

After the above remarks, Mr. Whitlock introduced several persons who related experiences in phenomena, among them Mr. T. E. Bond, who described some spirit paintings he witnessed in Scotland. Hon. Warren Chase spoke of his early experiences, before the Rochester rappings, in mesmerism, where spirits controlled the subjects. Dr. Street described some interesting phenomena he saw in Europe on his recent trip. Space will not permit us to mention all who spoke. The chairman then introduced Mr. Edgar W. Emerson, who gave an interesting descriptive seance.

These meetings are to be held in Horticultural Hall, Tremont Street, every Sunday at 3 P.M.

SOME THOUGHTS ABOUT MEDIUMS AND MEDIUMSHIP.

By REV. JAMES K. APPLEBEE, Boston, Mass.

The following essay was read at the Facts Meeting, Oct. 25, 1885:—

Strictly speaking, modern Spiritualism presents to the world nothing that is new. The spiritualistic phenomena, as we believe them to be, and with which we have become so familiar, are as old as humanity itself is old. In no age of the world, and amongst no race of men, have those phenomena been entirely absent from the earth. Ancient literature, and all the old sacred books of the world, are full of Spiritualism. The only difference between the present time and any one of the times that are past, in this matter, would seem to be that, with us, today spiritual communications have become more common, and far more easily attainable than ever they were in any of the olden days. The two worlds—the natural and the spiritual—have always been near together, but there is today a far greater amount of *conscious* nearness than ever there was before. A very broad avenue of communication has been opened up between the two worlds which innumerable spirit feet are already traversing. To the man to whom this is a fact it is altogether in vain to assert that the fact means nothing, and can lead to nothing. It means a great deal, and must eventually lead to a great deal. Spiritualism, if it be a fact, must eventually lead to a re-casting of humanity's philosophical, theological, and religious thought. It has already demonstrated the materialistic theory of the universe to be as rude as it is crude. It has put out forever the fires of the grim, old-fashioned, Orthodox hell. It has caused to disappear, as so many feebly fantastic dreams, the conceptions men once cherished of the Orthodox heaven. For myself, assuming Spiritualism to be a fact, I cannot escape the conclusion that it must eventually mean for humanity something far more important than Luther's Reformation turned out to mean. I look to Spiritualism for the slow, graceful, and stately evolvment of the universal religion of the future. This universal religion of the future will come, I am inclined to think, not from the destruction of present religions and churches, but from present religions and churches themselves becoming spiritualistic.

Of course, the higher the estimate we put upon the thing we call Spiritualism, the greater will be our anxiety to keep the thing clear of anything, and of everything, that looks like fraud. The phenomena of Spiritualism ought to be, "like Cæsar's wife, above suspicion." That there has been, and *is*, a good deal of mediumistic fraud, the most ardent Spiritualist will scarcely have the hardihood to deny. It is not difficult to understand why it should be so. There is no more credulous person living than your thick-and-thin Spiritualist. He is always eager to "get something." He is always on the look-out for "manifestations." He goes, with nineteen of

his fellows, we will say, to a materializing medium. The credulity of each individual is thus multiplied twenty-fold. They are, the entire twenty of them, all agape for something marvelous to turn up. Each one has paid his dollar, in the hope of "*getting something*." They are, the whole of the twenty, in the best possible condition for being deceived. The medium may be a genuine medium; but, at that particular time, his or her mediumistic powers may be at a very low ebb. The consequence is that the few genuine manifestations that come are incomplete, and otherwise unsatisfactory. But this is not what the twenty have paid their dollars for. They want something more. They are quite eager to believe in the *genuineness* of something more. The twenty dollars may be, most likely is, a considerable object to the medium. He has, at one and the same time, to maintain his reputation for mediumship, and to earn that twenty dollars. It is a great temptation. Mediumistic flesh and blood is not essentially superior to any other sort of flesh and blood, and this is too great a temptation for ordinary flesh and blood to be able to resist. Accordingly, to the *genuine* but incomplete and unsatisfactory manifestations that are produced, the medium supplements other manifestations which are fraudulent. The twenty credulous persons take it all in, think they have got their money's worth, and go away jubilant and triumphant.

With only one exception, I have not attended a materializing seance yet, without coming away with the conviction that nine-tenths of what I had seen and heard was fraudulent, and that the one-tenth remaining, and which happened to be genuine, was not worth seeing and hearing at all. I sometimes think it would be well for Spiritualists resolutely to determine never to patronize dark seances. It is said that darkness furnishes the requisite condition under which alone the spirits can work. But how do I know that? The spirits have never told *me* that. The mediums tell me that; and the mediums happen to be the only persons who are interested in keeping the thing dark, assuming that there is anything in their doings which will not bear the light. The materialization of a little finger in the honest daylight would be of infinitely more importance than the materialization of the entire form in a darkened chamber. Spiritualists should care far less for the *quantity* of the manifestations they get than they should care for the *quality* thereof.

A fraudulent medium is the cruelest and most despicable of all *frauds* that ever found any sort of foothold in this world. He wantonly plays with the tenderest and most sacred feelings of human nature. It is, to my thinking, an infinitely pitiful fact that, when a medium has been discovered capable of fraud, so many Spiritualists should still persist in believing in him, and in thronging his seances. The reasons they give for doing this seem to me to be singularly inconclusive. At a materializing seance, for instance,

a so-called spirit form is "grabbed," and discovered to be the medium himself, dressed up in masquerade. Thick-and-thin Spiritualists at once say that it is a case of personation, and not of materialization, that the medium had been thrown into a deep, magnetic sleep, and, unknown to himself, had been compelled to put on that masquerade. But, in making this defence, Spiritualists subject themselves to the legitimate retort: "It is materialization, then, when it is not found out, and, when found out, it becomes personation!" How easily all this, assuming materialization to be a genuine phenomenon, — and I think I have reason to believe it genuine, — how easily all this might be avoided? The spirits know beforehand whether it is to be materialization or personation, and surely it would be easy for them to make the announcement beforehand, and so save the medium from a possible disgrace. Honest and truthful spirits would readily do this, and we had better remain destitute of spirit communication all our earthly lives than have intercourse with spirits who are not honest and not truthful.

A mediumistic fraud should be considered as a person beyond redemption. He has proved himself a *liar*, and the companion of *liars*. Even though he should possess genuine mediumistic powers, he should yet be shunned as plague-spotted. He can tell us no news from the other world that any of us need care to know; he can introduce us to no company of the other world that any decent man would care to associate with. As a reason for continuing to countenance such mediums, it is sometimes said that mediums must live. In the olden times in England, — times not so very olden, after all, — when horse-stealing was a hanging offence, a poor devil was convicted of that crime. Previous to passing sentence, the judge asked the prisoner: "What have you to say for yourself?" "A man must live, my lord," replied the prisoner. "I do n't see the necessity," replied the judge, and proceeded to pass the death sentence. So, when I am told of genuine mediums, who have nevertheless been detected in fraud, that we must continue to patronize them because mediums must live, I am inclined to say: "I do n't see the necessity." Better that ten thousand mediums, capable of fraud, should die of starvation than that a great truth should be degraded and befouled by their means.

I presume the great body of Spiritualists will be ready to affirm that in the other world companionship is determinedly affinity, — birds of like feather must there unerringly flock together. If this be true of spirits emancipated from the flesh, it must also be true of those emancipated spirits when they seek intercourse with spirits yet tarrying in the flesh. Like can only have intercourse with like. A fraudulent medium can only introduce us to fraudulent spirits. A foolish and false medium can only introduce us to foolish and false spirits. For this reason, if for no other, a fraudulent medium should be held to be beyond earthly redemption. Let

him shuffle off the flesh as soon as convenient, and go to his own spiritual home; for the good of honest spirits yet tarrying on earth, the sooner he takes the journey the better! The world will be well rid of him!

Everything has its dark side, and Spiritualism is no exception to that grim rule. The perfect mania Spiritualists have developed for "getting something" from the other world has not only developed a class of fraudulent mediums, but it has also let loose upon this long-suffering earth of ours a multitude of mean, lying, tricky spirits. Spiritualism, so far as Spiritualists have yet been content to develop it, have been the means of bringing us into contact with an innumerable company of dead fools and knaves. Now, a fool out of the body, or a knave out of the body, is no whit more desirable, as a boon companion, than a fool in the body, or a knave in the body. Spiritualists care far less for a calm, thoughtful, philosophical disquisition on the central thought of their system, and its relation to the world of nature and the world of man, than they care for an exhibition of poor, stale, legerdemain tricks, banjo-playing, and table-heaving, which, if the work of spirits at all, must be the work of spirits who, when in the flesh, deservedly failed in getting a living as third-rate conjurers. The general run of spiritualistic communications, it must be confessed, are not worth much. I have myself received, through mediums, a good many messages from spirit Theodore Parker, which I am absolutely certain Theodore Parker never had any hand in sending. When in the flesh Theodore Parker was far from a fool; but he is a fool *now*, he is most hopelessly idiotic *now*, if the messages I have received from him are genuine. That those messages were genuine spirit-messages, I believe; but they were messages from some low, ignorant spirit, not a bit better, not a bit higher, than the low, ignorant medium the spirit used. Spiritualism has been in existence—in its modern form, that is—for more than a generation, and yet its mediums, with all the glorious phalanx of the so-called dead to help them, have not yet produced one single book deserving the epithet "great."

The faults of Spiritualism—its ignorance, lowness, meanness, trickery—are the faults of Spiritualists themselves. It presents to the world just that front which Spiritualists are content to give to it; it will become great; but it will only become great when Spiritualists themselves become great. They must forego the show-business; they must put an end forever to all tricks that even remotely suggest fraud; they must cease being so eager in their search after a sign; they must care less about "*getting something*" than that what they get shall be honest, and of some intellectual worth. Only the pure can have affinity with purity. Only by becoming ourselves good, honest, and of fair repute, can we have intercourse with those higher intelligences of the spirit world, whose companionship will be a pure delight

to us; whose thoughts will inspire us with a deeper wisdom than our own, and whose radiant excellencies will stimulate and strengthen our own weaker virtue.

At the close of this very interesting essay, which had been listened to with intense interest, several persons took strong positions against many of Mr. Applebee's charges. They claimed that if even a small part of the phenomena was true, it had done untold good to humanity in establishing the central fact, viz., a life beyond the grave. Facts were related showing that the evidence in this direction was conclusive.

They claimed that if the intellectual phenomena had not been brought out it was the fault of intellectual people who had neither developed *their own mediumistic powers*, or those of intellectual ability who might have produced a class of mediums capable of a high development; in fact, that little interest had been taken by these same people to know how far the mediums already developed could be carried in this direction; and a *slight insinuation* that these literary people were quite as much pleased with the "*show-business*" as any others, and, therefore, that we must wait until the demand was made for high intellectual mediumship by literary people supporting mental mediums, the unfortunate part of the whole matter being that all classes were equally anxious to attend materialization seances, while excellent mental mediums were absolutely deserted.

We cannot express better the ideas of the different speakers than to give Mrs. Whitlock's remarks as she finished reading the essay under apparently a strong spirit influence. She said that "in all ages of the world sin and crime had been broadcast, and that the teachers of the Christian religion had been preaching from the different pulpits the love and kindness of Christ; that He came not to call the righteous, but sinners, to repentance, and that His followers had been commanded to go into the highways and by-ways and help those whose condition in life was low, and to teach them better things; also to help them to higher planes of life." She did not agree with Mr. Applebee, when he said: "To my mind, it were better that ten thousand fraudulent mediums starve than that the great truth of Spiritualism should be degraded and befouled by their means"; but to her mind it were better to have love in the heart, to help the fallen ones, and to bring them to a realizing sense of their own condition, and then help them to win that crown which the surmounting of the cross of sin would justly give to them, and still beyond that make ourselves pure; and then he who is without sin may cast the first stone of reproach at some weaker one.

A PASSING GLANCE AT DR. R. C. FLOWER.

On our cover page, for over a year, has remained the advertisement of one of the most successful young men of our times. His cures, and business relations, have won for him a wide-spread reputation, of which it would be impossible to give in the space at our disposal an extended account.

Dr. Flower is about thirty-five years old. He was educated as a minister, and preached for the Disciples, or Christians, the same denomination to which ex-President Garfield belonged. He was the pastor of a church at Alliance, Ohio, where he founded an independent church, taking with him nearly all, we understand, of the members of the Disciples' church, which, with others, formed a strong society.

He afterwards studied medicine at the Eclectic College in Cincinnati, where he graduated. His clairvoyant powers are, by good judges, considered marvelous; in fact, it is said of him he seldom asks a question, and never fails in a diagnosis of disease, thus showing his clairvoyant talent, which, with his medical education and magnetic treatments, assisted by unseen influences,—for he is a thorough Spiritualist,—has made his great success.

These remarks were suggested to our mind as we stood in his private car at the Fitchburg depot, on October 10th, and said good-by to himself, family, and friends, as they started for a business and pleasure trip through the West.

The car is the same one which was built for Adelina Patti, and in which she traveled. It is said to be the finest private car in this country, fitted with all the modern improvements of a first-class residence, from kitchen to parlor, with beautiful ornaments, bas-reliefs, and embroideries,—in fact, a palace on wheels. We are glad to know that this mode of medical treatment, known to be so common in Spiritualism, has a man who can afford to put it before the public in this grand manner; for what he has done, and is doing, by thousands of patients must be, and is, to a great extent, the practice of the only medical system worthy of respect or confidence. When a clairvoyant can tell you when you are sick what is the matter a thousand miles away, old systems must give way to the march of science, even though it be, as their advocates say, to the despised quacks, ignorant clairvoyants, and magnetic healers of Spiritualism.

One of the strongest points in Dr. Flower's success is his systematic business ability; employing his stenographer, he is enabled to work rapidly, and, having a large number of competent assistants, every detail is attended to, by which means he accomplishes much more than he otherwise could. His offices, parlors, etc., occupy a large house on Washington Street, while his private, palatial residence is one of the finest on Commonwealth Avenue,

furnished in elegant style, and whose hostess is a lady of culture and intelligence, well calculated to be the companion of so gifted a gentleman.

Thus far we have only spoken of the doctor as a professional man. We might speak of his business capacity, for in this he has few equals, as his various experiences bear evidence. He is interested in the Security Silver Mines, at Rosita, Colorado, being one of its largest stockholders; also, other prominent companies, of which we have not space to speak.

In 1883, the failure of F. Shaw & Brothers, involving a large amount, and on whose paper the doctor had put his name for some forty thousand dollars, which he paid, so says the president of the Maverick National Bank, Mr. Asa P. Potter, at its maturity, without litigation. Owing to this failure the Humiston Food Preserving Company also failed, in which Dr. Flower was largely interested. We mention these to show his extensive business operations, and, with them all, his record for "square dealing," so says the president of the Maverick Bank.

SOME TREASURES.

By MR. CHARLES A. TOWNE, Providence, R. I.

I have just read a poem,
By some aching heart,
Called "Those Things in that Bottom Drawer;"
I will try and write
That poem's counterpart,—
I have treasures laid away in a drawer.

It is only a year
Since one, held most dear,
Clipped from a paper the poem just read,
And laid it away,
With thoughts of the day,
When we knew that our darling was dead.

Now she, too, has gone
To that heavenly home
In the mansions not builded with hands:
And I trust she has found
The one lost to us here
In that beautiful, bright Summer-Land.

But I 'm lonely some days,—
Oh! so lonely;
And I think of those things laid away;
And I open the drawer,
And I gaze once more
Upon relics of bright, happy days.

There 's a little brown overcoat
Padded and warm,
And the hat that *he* once used to wear;
There 's an olive kilt-suit,
And dear little boots,
And a curl of his sunny brown hair;

There 's the ball from Uncle Henry,
And the pretty Yacht Puzzle
That came on the last Christmas-tree,
When our darling — our pride —
Stood up at our side,
And said: "Here I am! that is for me!"

There 's a pair of soft mittens,
And a rusty watch-chain,—
A relic from the wreck in the Sound,—
There are pieces of pencils,
And buttons, and games,
Which, in his pockets, were found.

But why continue?
There are more,—
A great many others besides; —
But I dry my tears
As I think of the years
Since our beautiful little boy died.

I have written today
Of the secretary-drawer,
And the treasures laid away there
Of our darling, our pride,—
Our beautiful boy,
With dark eyes, and the sunny-brown hair.

I will write some day
Of another choice treasure
Laid away in the drawer up stairs;
The drawer that was *hers*
In the days of our pleasure,
Before life was a burden, with cares;

When she was happy,
As happy could be,—
A joyous, happy young bride;
And I,— well, I was happier then
Than I shall be again,—
Until we meet upon the other side.

THE FACTS MAGAZINE

Devoted to all classes of Mental and Spiritual Phenomena. Single copies 10 cents; \$1.00 per year.

The importance of *Facts* as an advertising medium, we hold, cannot be too highly estimated when you consider that its circulation is *positively guaranteed*, and that the absolute circulation of each advertisement will be furnished to the advertiser, when desired, certified to by our printers, binders, etc.

We are constantly sending specimen copies to leading people, who, while they would not be known as Spiritualists, read with avidity anything on the subject of mental science, especially the phenomena of spirit communion.

The subjects of Mesmerism, Magnetic, Prayer, and Mental cures,—in fact, all Physical and Physiological Phenomena, are sought for with especial interest by all classes, and even anti-Spiritualists, who treat with ridicule and contempt these subjects, are constantly reading of these phenomena, as published in the *Facts* magazine, curious as others to know what is going on. For this reason, we believe *Facts* to be, in proportion to circulation, one of the best advertising mediums published.

The advantages we offer to those who are advertising in *other spiritualistic journals* to advertise in this is the fact that specimen copies are sent to people who do not subscribe for those papers, but will obtain your advertisement through *Facts*.

Whenever we hear from people who have read *Facts*, they tell us it has been doing missionary work among their neighbors, and frequently they write for extra copies, saying theirs have been lost, or destroyed by handling.

For advertising rates, see second page of cover.

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We shall be glad to receive written statements on these subjects from persons who cannot be present and give them orally. We hope to offer at each session short essays or speeches, which will be of interest to investigators of these subjects. We shall introduce mediumship to some extent, Mr. Edgar W. Emerson having already promised to be present on Oct. 11th, and give a descriptive seance at our first session. Music will be made a prominent feature, under the direction of Mrs. L. C. Clapp, whose well-known ability is a sufficient guarantee for its quality.

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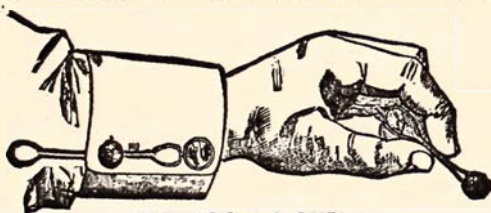
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We shall be glad to receive written statements on these subjects from persons who cannot be present and give them orally. We hope to offer at each session short essays or speeches, which will be of interest to investigators of these subjects. We shall introduce mediumship to some extent, Mr. Edgar W. Emerson having already promised to be present on Oct. 11th, and give a descriptive seance at our first session. Music will be made a prominent feature, under the direction of Mrs. L. C. Clapp, whose well-known ability is a sufficient guarantee for its quality.

FACTS.—MISCELLANEOUS.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R. I.

Delivered at the Facts Meeting, Horticultural Hall, Boston, Oct. 18, 1885.

THE RELATION OF "MESMERISM" TO SPIRITUALISM.

By PROF. A. E. CARPENTER, 3 Concord Square, Boston, Mass.

It seems to me that, in order to get an intelligent understanding of the mental phases of mediumship, one must be more or less familiar with "practical psychology," or those mental phenomena which grow out of what is commonly known as experiments in mesmerism.

It has been said many times that mesmerism was the "John the Baptist" of Spiritualism, coming as it did just before the phenomena which claimed to be of spiritual origin. In fact, many affirm that a belief in these phenomena could not have been established had not the public mind been first prepared by the great interest which had grown up in mesmerism in the years just preceding the "Rochester knockings." The wonderful experiences of investigators of mental phenomena, pointing as the facts did to the existence of certain *faculties* in the human constitution that rose superior to the physical senses, had a tendency to create the conviction that those powers were of a spiritual character. The facts of extended, or second consciousness, the manifestation of perception without the use of the physical senses, and, above all, the occasional recognition of the spiritual world by sensitives in the deep trance, all pointed to the conclusion that through these superior senses we were related to another life.

A. J. Davis's great work, *Nature's Divine Revelations*, dictated by a lad in this trance, who had received no education, except six months' attendance at a common district school, displaying an erudition most profound, and closing with a prophecy that within two years wonderful phenomena would take place, produced by spirit power, and direct communication would be established between the mortal and spirit world. This, and many other similar facts developed by mesmeric investigations, had *prepared* the minds of thousands to be receptive to the great truth of spirit intercourse.

I will now call your attention to the remarkable analogy of the results obtained by mesmeric experiments to those manifested in mental phases of mediumship.

First, to make successful experiments, we must find the right temperament and organization, and then this person must get into the right condition of mind to become receptive to impressions.

We require them to sit and get passive. When the subject has become sufficiently quiet, we commence to impress him by producing what we call muscular effects,—that is, impressions that control the muscles alone. In this state the subject is perfectly conscious of all his surroundings. If I find I have control of the muscles, by making them move or remain quiet at will, I then try to impress the senses by certain methods, and succeeding with those, I pass to complete control of the will.

After the subject has become completely responsive, I can make him laugh or weep, dance or sing, swear or pray,—or, at least, attempt to do it with more or less success, according to the subject's ability, and the degree of control I have over him. If I tell him that he is some great orator, like Wendell Phillips, he will be compelled to make a speech in that character, but what he says I have nothing to do with. He is compelled to talk, but what he says will probably be much more characteristic of himself than Wendell Phillips or me.

In very rare instances, with a subject that I have been using repeatedly, until he has got in very close sympathy with me, I can impress him so as to make him express my ideas, and speak them very nearly in my own language.

Let us see what happens in the developing of a medium. We find that the first indications of susceptibility to spirit control are manifested by muscular contortions, nervous twitchings that seem to be wholly involuntary on the sensitive's part. In some cases, this seems to be as far as the person ever gets in his development,—the same as I often have persons whose muscles I can control, but I can do no more with them. Usually, however, the senses become involved, and complete responsiveness may occur. Now, the invisible operator occupies the same relation to his medium as I do to my subject, and he has the same difficulties to overcome as I have in getting definite results. It is perfectly easy for me to make my subject talk, but, in most cases, almost impossible to make him say what I desire. I apprehend that the spirit has the same trouble, and often fails to identify himself for that reason.

In experimenting, I find that our best mediums are all of them fine sensitives. All this demonstrates that the same condition and quality of mind that make a person a psychological sensitive also make a medium. For this reason, many persons who are developed as "subjects" afterwards become mediums. In fact, some of our best mediums commenced their development in that way.

A notable instance of this kind is Mrs. Glading, of Philadelphia, largely known in spiritualist circles as one of the best mediums and lecturers.

The commencement of her development was as a "subject" on my stage in Philadelphia, five years ago.

In consequence of the analogy between the mesmeric and mediumistic phenomena, the opposers of Spiritualism have claimed that all so-called mental phenomena of Spiritualism are purely mesmeric, and it is unnecessary to refer any of the manifestations to spiritual sources.

While I have reason to believe that it is impossible to tell where the medium's mind leaves off and spirit influence commences, there are facts which occur that cannot be accounted for by purely mundane psychology. I regard the superior phases of mental phenomena as spiritual in their character, whether their manifestation is directed towards the recognition of spiritual things or those appertaining to this life. It seems to me that there are two distinct phases of the mediumistic trance,—one, the psychological, corresponding to the mundane operator's control of his subject, and the other complete possession by the spirit of the body of the medium. The first is by far the most common, the second being very rare, and occurring only occasionally with those with whom such results are possible.

This kind of trance cannot be produced by a person embodied, for obvious reasons, and must be the result of spirit control whenever it occurs. There is little doubt but many sincere people become self-psychologized with the idea that they are under spirit control, when such is not really the case; or, if it is, the control is so imperfect as to be of little value. There seems to be no way in which we can determine whether it is spirit influence or psychological impression, except the intrinsic evidence that each individual message contains. If, at one time, a person entranced gives us some marked tests of spirit presence in the matter communicated, it is fair to suppose that on another occasion, when in the same condition, what is given may be of spiritual origin, although no special tests are involved. Clairvoyance, clairsaudience, and similar mental states, seem to me to be an expression of perceptions growing out of the action of the senses of the soul. These phenomena are manifested by the psychic subject and the medium alike, and are evidently the result of precisely similar mental states.

In clairvoyant experiments with my subjects, it often happens that they see and describe spirits without any suggestion from me.

One night, some years ago, I was operating in Westboro, Mass., and had among my subjects a young lady who manifested wonderful powers as a sensitive, and I thought I would make her see clairvoyantly. So I directed her attention to a certain place that I wished her to describe, but instead of seeing what I wished her to, she became deeply agitated, and said: "I see my sister Annie. I thought she was dead; there she is; do n't you see her" (addressing me). "Oh, Annie, I am so glad to see you!"—and

she rose from her seat, advanced a few steps, and, putting her arms about the invisible presence, lifted her face, and impressed a kiss upon the lips of her angel sister. It was an affecting scene, and the whole audience was moved to tears. Then she says: "And there are so many other people here that I thought were dead"; and then described several that she saw, and gave their names, all of whom were recognized by members of the audience. This young lady was not a Spiritualist, and knew nothing of mediumship.

The whole scene was as surprising and unexpected to me as to others. The fact is, in endeavoring to excite clairvoyance, I had opened her spiritual sight, and, behold! the inhabitants of the spiritual world became visible to her. Paul says: "Spiritual things are spiritually discerned."

Similar experiences have occurred repeatedly in my operating. So I conclude that seeing-mediumship is often nothing more than the opening of the soul senses to the perception of our spiritual relations, and it may occur from mesmeric experimenting, or be developed by sitting in circles, or suddenly manifest itself at any time when the mind may happen to be in a condition to express it. I have in my memory a fact proving the entrancement by a spirit, and the manifestation of spiritual sight by a physical fact, which I cannot do better than relate.

Some years ago I was sitting in a room with my wife, when she was entranced by what claimed to be a spirit, who commenced a conversation with me.

After talking with the alleged spirit for a while, I said to her: "Now, I would like to have you do something outside, and independent of the medium, that would prove that you are a distinct identity from her." The spirit said: "All right; what shall I do?" We were seated upon a sofa, and across the room, which was some twelve feet wide, was a mantel, on which stood a vase with a small bouquet of flowers. I said: "I would like to have you bring me one of those flowers." The spirit said: "If you will turn down the light, I will try." The gas-burner came out from the wall near us, and I said: "Very well; I will see that the medium does n't do it." I took both of the medium's hands in one of mine, and, reaching the other, turned down the gas, but did not turn it entirely off. Directly, the medium, who seemed to be in the spiritual state, said: "The room is light; I see a hand over there by the mantel; do n't you see it?" I replied that I saw nothing, and the room to me was as dark as ever. "I see it plainer now; it goes up to the bouquet of flowers; it takes them. Oh, *do n't* you see it? Now it comes this way, and drops the flowers at our feet."

Immediately I turned up the gas, and there lay, not one of the flowers, but the whole bouquet, just by our feet. The manifestation itself was of

little consequence compared with many others I have seen. But there were three very important points brought out,—the one proving the other. In the first place, the spirit said, using the organism of the medium: "I will try to do what you ask me." Secondly, the medium, seeing with eyes certainly different from mine, or I should have seen the same, says: "I see a hand take the bouquet, and drop it at our feet." Thirdly, the physical fact of the flowers being there proved that she saw correctly. Of course, I held firmly to the medium's hand all the time, and we were alone in the room, with the door locked. The trance was demonstrated by the spirit doing what she said she would away from the medium. The spiritual sight was demonstrated by the physical fact, proving conclusively that the medium saw what I could not.

This was the sight which enabled my Westboro sensitive to see her spirit sister, and also enables hundreds of mediums to see what cannot be seen by the natural eye.

That people often think they see spirits, and do not, is very likely; but that they do see them sometimes, cases of this kind seem to prove conclusively. Of course, I can make my subjects see what is not there, and to them it is as real as any other sight. But people who are not familiar with practical psychology are likely to claim more for it than is true, in their endeavors to account for the spiritual phenomena upon that hypothesis. When certain marvelous facts occur, they say you were psychologized, and thought you saw what was only a reflex of your own mind. When I make a dozen "subjects" see a steamboat, for instance, they each see a different boat. They imagine a boat, and it is projected before them as an subjective fact; but they each see their own conception. That several people, who are not psychologized by any special effort, should see the same thing is absurd; or that one person even who sees what is unexpected and unthought of is equally absurd.

This reminds me of an anecdote that occurred a good many years ago, in connection with the mediumship of, I think, Fred Willis. At that time Mr. Willis was having quite wonderful physical phenomena, and, among other things, it often happened that when he was playing upon the piano, it would be lifted bodily from the floor. A person who had witnessed this fact, was relating it to a very skeptical friend, and was at once told that he and all those who saw it were psychologized, and thought it was so, but it was only the imagination. After much urging, the skeptic was induced to see Mr. Willis, and, while he was present, sure enough, the piano seemed to rise as the medium was playing upon it. He still believed that he, as the others, was deceived. His friend suggested that he pass his foot under the leg of the piano. As this seemed a reasonable method of testing the fact, the skeptic made the attempt, and, when his foot got well under the leg, the

piano came down, and he was at once convinced, by more than one of his senses, that it had been raised. It was a drop-down argument that admitted of no discussion.

In materializing circles, the darkness of the room, and the state of expectancy in the minds of observers, are peculiarly favorable to mistaken observation, and the testimony of a single member of the circle should be taken with considerable allowance, especially if he is looking for some particular spirit friend. Under the conditions, it is an easy matter for the mind to clothe the dim appearance that presents itself in the features of the expected friend. If, however, a form appears which is unthought of by the observer, and the appearance is such a striking resemblance to some old, and almost-forgotten, friend, then self-deception is hardly possible, and a fact of that kind should be seriously considered. Again, if several present see and recognize the same form, it is hardly possible that they are all mistaken, for the reason that psychologized people get very different and conflicting impressions.

In conclusion, I would say that I rejoice at the remarkable interest that is being manifested in psychic science in all its varied fields of wondrous phenomena, and I can only say to my friends, let us observe carefully these marvelous facts, end so classify and arrange them as to demonstrate, as far as possible, the grandest of all truths, that "man inherits a higher and better life."

WHAT IS NEW IN MODERN SPIRITUALISM.

By PROF. HENRY KIDDLE, New York.

Modern Spiritualism, as a spiritual movement, is a new awakening of the human mind to spiritual facts previously ignored, misunderstood, or perverted. These facts are, in many respects, unprecedented, and, therefore, *new*; and they constitute the basis of a new and more satisfactory presentation of principles and laws pertaining to spirits, both embodied and disembodied, as well as their relations to, and influence upon, one another, the character of the spiritual world, and intercommunication between the world of matter and the world of spirit.

It is, I believe, a *fact* that never before in the history of mankind, as far as we are acquainted with it, has the spiritual world been so thoroughly revealed to the denizens of earth as at this time; and, therefore, this great influx from the spirit spheres, making clairvoyance and every other form of mediumship so copious, has been appropriately called the *New Dispensation*, or the *New Revelation*; and, I think, it is justly entitled to each of these designations. For it has brought to us new ideas in regard to spirit

life,—its gradations, or spheres, the laws which govern those who dwell therein, and which control the classification of spirits into separate societies, and their passage from one sphere to another, as fast as they acquire the qualifications needed for different and higher companionship.

Some of these ideas were, it is true, given through Swedenborg; but his vision was too much obscured by the haze of his peculiar theology to enable him to see the truth accurately and completely. The new ideas of Modern Spiritualism are in conflict with Swedenborg's views as to retrogression and eternal reprobation, and thus present a more rational system of spirit growth, which may claim to be new. All these ideas are based upon *facts*, not coming through a single medium, or a single spirit, or class of spirits, but revealed through many mediums, and divers phases of mediumship, by spirits of various grades — both developed and undeveloped — the high and the “low” — those who were *very respectable* and highly dignified in the earth life, according to ephemeral earthly conventionalities, and those who, though lacking in earthly culture, and fashionable refinement, were spiritually advanced, and also those who, whether possessed of earthly dignity or not, were grievous sinners or criminals. All these different classes of spirits have been permitted, through a beneficent law, established by an *all-loving* Lawgiver, to come to the earth to instruct and benefit us, and be instructed and benefited by us. How beautiful and how novel the idea that even the dark spirits — the “devils,” as they have been called — may come to us on earth and receive not only instruction but loving sympathy, and thus be turned to Him who is love and light! Are there not thousands of facts in the annals of Modern Spiritualism to show the possibility and actuality of this power of spirits in the flesh to elevate spirits out of the flesh? and when, previous to this new revelation, was this beautiful feature of the divine economy made known to man? Who could refuse, in a “holier-than-thou” spirit, to receive and assist his weak and erring brother out of the flesh, — who, I mean, that has truly profited by the new and really catholic philosophy of this modern revelation? For myself, I feel that all souls *per se* are equal before God, and that a “low, ignorant spirit” has just as much claim upon me for fraternal kindness as I have upon the angels, so far above me in spiritual attainments. Why should I treat with condemnation and scorn these depraved or unprogressed spirits, while I expect the highest archangels — even the God of infinite purity Himself — to look upon me with consideration and sympathy? These are some of the new ideas I have obtained through Modern Spiritualism. It has taught, as emphatically as Jesus taught, that spiritual advancement has no necessary connection with, or dependence upon, the petty conventionalities of this rudimental sphere. “Little things are great to little minds”; but to a person who can take a comprehensive view of the spiritual life, as

it has been at this time laid open to appreciative minds, the greatest acquirements and distinctions of this life sink into insignificance in comparison with the glorious possibilities of culture and attainment in the spheres of true immortality; and I unhesitatingly assert that Modern Spiritualism — or, rather, the angels of the New Dispensation — are entitled to the credit of presenting to us this new, beautiful, and truly rational view of *every soul's* destiny in his Father's house of many mansions. We may exclaim, even with more fervor than the apostle who had been “caught up into the third heaven”: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him,” — and *all* must love Him in the end.

Every new age is capable of receiving new truths; and every communicating angel may say, with the Messiah: “I have many more things to say unto you, but ye cannot bear them now.” We are receiving at this time much that is new, because the age is one of advancement; and generations that succeed us will, doubtless, be capable of receiving other new truths, since there can be no retrogression in the general career of the race.

Everyone must have observed that not only Spiritualists but the adherents of the prevailing religion, ostensibly opposed to Spiritualism, have to a great extent abandoned their old ideas, and accepted many of a more rational and progressive character, approximating to, if not coincident with, the new doctrines presented through external mediumship. Inspiration is not confined to professed Spiritualists, nor is it something special and miraculous and exclusively of the musty past. This is an important fact, of which the phenomena of Modern Spiritualism have afforded a new demonstration as well as numerous new illustrations.

The extension of the idea of natural law to the spirit side of the universe, in contradistinction to the old conceptions of the miraculous and the supernatural, is almost entirely new. Previous thinkers had not risen to a height sufficient to give them that largeness of intellectual horizon required, in order that they might see so far and so widely over the great scheme of things.

Thus we have been enabled to acquire a broader, grander conception of the Supreme Being, His methods, and, more especially, His great plan of involutionary creation and progressive evolutionary unfoldment.

Spiritualism, or spirit intercourse, it is true, is not new; but many of the phases of mediumistic phenomena presented at this time are unprecedented as far as we know by authentic history. Every age and every nation has its own peculiar methods of spirit intercourse and phases of spirit manifestation. For this there are good and satisfactory reasons. It is absurd for us to study the mediumistic phenomena of the ancient Jews or the modern Hindoos, to the neglect or disparagement of those presented in our own

time and among our own people, which must, of scientific necessity, exhibit many novel features. In the prosecution of spiritual science, it is, of course, profitable to collect all phenomena of the kind, wherever and whenever presented.

The nature of mediumship—the principles underlying it, and the modes of its operation—have never been so clearly shown as during this peculiar time. This, indeed, amounts to a new demonstration of the fact of spirit control, in all its protean forms,—from inspiration, impression, and the trance, down to obsession by the spirit wanderers, or parasites, who infest the lower spheres of the depraved and undeveloped.

The old ideas as to angels and devils,—one a special creation of God for divine purposes, but not affined to humanity, the other the result of an abortion or failure in the divine economy,—“fallen angels,” who though created to subserve divine beneficence, yet, under their apostate leader and arch-fiend, Satan, have thwarted the benevolent designs of the Omnipotent, and have thus become the objects of His eternal wrath, and the diabolical perverters of His benevolent will toward mankind. These ideas have been clearly shown to have no logical basis whatever. Modern Spiritualism, in its grand conception—based on solid facts—of the perfection of all that has emanated from the All-Good, and the absolute indestructibility, perfectibility, and inevitable progressive development of every soul, demonstrates the utter absurdity of this nightmare of theology. It has proved that the law of progression is without limit or exception, all being subject to it; and that the conditions acquired by spirits in this elementary sphere are only temporary, though sometimes enduring for a considerable period in spirit life. In addition to this, as a substitute for the old ideas of hell and purgatory, there is the highly rational doctrine of self-judgment and self-conviction, as the means of purification and final exaltation. Modern Spiritualism, in this respect, has been a revolution,—a *metanoia*, in the language of Scripture,—bringing in a new system of eschatology, and constituting the grandest theodicy, or vindication of the goodness of God, the world has ever known.

Let no man, then, say that Modern Spiritualism “presents to the world nothing that is new,” unless he would demonstrate his own imperfect knowledge of its scope and grandeur, or a narrowness of mind incapable of fully comprehending it.

NOVEMBER, 5, 1885.

PROF. A. E. CARPENTER is giving his mesmeric exhibitions at Tremont Temple, Boston. All persons who would study the law of spirit control should see him. We understand he is to remain through December.

WILL YOU DO IT?

Our intention is to improve the *Facts* magazine as much as we can afford to the coming year, at the present price. We, therefore, do not agree to continue our offer of premiums to subscribers after January 1st; but still continue the offer to ALL who send us one dollar before that time for 1866.

The conduct of our magazine will grow more and more comprehensive in its scope, and, we hope, become the standard authority for all kinds of psychological phenomena in and out of the body. Will our friends, of all classes of religious belief, favor us with statements of their experiences?

We do not intend to be narrow in our studies on these subjects; but while we are *certain of the truth of spirit communion*, we are ready to give every person an opportunity to show us, if possible, that we are mistaken, knowing full well that it only needs careful and honest study to convince them that what they call preternatural is only the outgrowth of natural laws which control after the physical death. So we invite from *all* statements of their experiences, whether it be for or against spirit return.

These phenomena are constantly occurring, and nearly every person has some dream, vision, or curious circumstance that he might relate which would be interesting to our readers. *Death-bed scenes* could be given by thousands of our M. Ds. and D. Ds., as well as others, which would be very instructive. Please give us your hearty co-operation, that we may do all that is possible to educate the public by compiling these important phenomena.

FACTS, AND NOT FRAUD.

One of our valued friends writes us: "*Facts* should be the first to give the truth in reference to exposures," etc.

We would like very much to be understood in reference to our work, which we will try to state our idea of as clearly as possible in a few words, viz.: —

We desire to place upon these pages, so far as possible, all statements of extraordinary phenomena, whether mental, physical, or spiritual, that are sufficiently well defined to be of value to psychological science, and, therefore, are most interested *in facts, and not frauds*. We do not know enough about these laws to always judge what is *fraud*. If we did, then our duty might be different. We are *lovers of truth, and seekers for genuine phenomena*, and if we get occasionally a *counterfeit*, we shall use our own judgment, and do as we think best about exposing it.

It is a great misfortune that most of the best manifestations are due to

conditions which are also the best for tricksters. If we could influence mediums to avoid *every possible appearance* which would cause them to appear to be dishonest, and make their own conditions with a view to putting themselves beyond question, then we should consider a great good had been accomplished, for then the influences sitters bring with them, which now cause inharmony, would be removed, and much better results would follow.

If these laws mean anything, they mean obedience to psychological control, and, therefore, the attraction of our own class of intelligences. So, we say, our purpose is to teach truth. We know there are spirits of all classes in spirit life, and that, under certain circumstances, they can be attracted, and *will do as they are expected to do*. We also know that it is possible for a fine medium to serve the cause truthfully at one time, and at another, under other influences, to devote his *Heaven-born gifts to exposing Spiritualism*.

We know that a person may have genuine manifestations a part of the time, and play tricks—as the notorious Stewart Cumberland did—all in the same exhibition. “What,” you say, “shall we do with these things?” We say, separate the wheat from the chaff, and what is good and useful to you keep; while that which you reject may become the corner-stone for some one else to build upon. Do n’t be too sure *you know it all*, lest you dash your foot against a stone.

GIVE US THE TRUTH ALWAYS.

How many times have we said these words, and written them, and still every now and then some circumstances occur to throw doubt upon mediumship, and disgrace Spiritualism? Could we but impress upon mediums the fact that there are more—a thousand-fold—who would believe in these spiritual phenomena than now profess it if they could only be sure of absolute honesty. Do n’t misunderstand us; we are not changing our ideas of harmony, nor are we advancing into the ranks of fraud-hunters, but we want mediums to feel that it is for *their interest* to make the public know they are honest, and if they are obliged to personate in order to get a spirit manifestation, *why not say so! Let us have truth!* Justice and harmony combined will prove all these great questions, and make the world better.

While all these are important, let no person forget that fraud and deception are not confined to spirit mediums, but that all classes of business—both material and mental—have their share of deception; therefore that all are alike culpable for their own acts, and not the creeds they profess, or the business they follow.

POEM.

By MR. J. T. LANGFORD, Boston, Mass.

All glory, laud, and honor
To Thee, Redeemer, King!
The anthem of the angels
Triumphantly they sing.

I.

They come, angelic choristers,
Resplendent, clothed in white,
Chanting in strains victorious
Their praises day and night.

II.

Celestial realms are peopled
With sons and daughters fair,
Whose radiant robes were whitened
In earth and spirit air.

III.

No spirit leaves the *earth sphere*
Till God's own will is shown
In life, and act, and motive,
All blending with His own.

IV.

We may not know the length of days
When earth-born spirit 's free,
Before the throne of God fulfill
Their heavenly destiny.

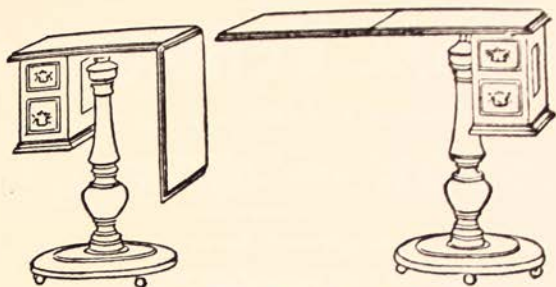
V.

But we believe in lapse of time;
Each child to God shall rise
Redeemed, perfected, glorified,
To dwell in heavenly skies.

All glory, laud, and honor
To Thee, Redeemer, King!
The anthem of the angels
Thy children *all* shall sing.

NOVEMBER 13, 1885.

Who will set these words to music? Answer. — ED.



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"FACTS" TESTIMONIALS.

TROY, N. Y., 99 Hoosick St., Oct. 20, 1885.

Please find inclosed one dollar for the *Facts* magazine, one year, commencing with the October issue. It seems to me as a record of facts connected with the great truth of spirit intercourse that the *Facts* magazine is the best of anything published, and the only work issued in form and size best calculated for distribution. Therefore, every Spiritualist interested in the movement and its progress should aid in its circulation; the numerous evidences demonstrating the positive certainty of spirit return are multiplying on every hand. Our friends in the interior are daily and hourly concentrating their powers with more telling effect, and greater developments may be looked for in the near future. Go on, brother, you are engaged in a grand work.

Very respectfully yours,

W. H. VOSBURGH.

PROVINCETOWN, Mass., Nov. 6, 1885.

As *Facts* reaches my table regularly, a welcome visitor, I am glad to see by its accompanying signs evidences of the progressive and prosperous character of its work. I was interested in the publication of Rev. J. K. Applebee's essay (November number), although I do not agree with him on all points. Your heart and that of your good lady is, I know, in the work, and you are both profoundly faithful to your talents.

Yours respectfully,

W. W. GLEASON.

The following from a prominent minister, now preaching in the Methodist church, and who, on that account, does not wish his name mentioned, writes:—

"I wish now, having read the *Facts* you gave me, to express my thanks afresh for the favor, and to say that I wish success to the future issues of your publication. They will be of service to me in coming days, and thence, probably, to another public beyond the first one. I am well and happy in the belief of modern Spiritualism, and of its coming great and beneficent influence."

ATLANTA, Ga., Nov. 8, 1885.

I recognize the great value of your *Facts* magazine. I have a number of copies that you sent me, and am using them where they will do the most good. I shall be pleased to do more for your *Facts*, if possible.

MR. G. W. KATES, Editor of *Light for Thinkers*.

CHARLESTOWN, Mass., 389 Main St.

I have been very much interested in reading your *Facts* magazine. It is doing a good work, and will, in time, find its way into households that would reject spiritual truth coming in many other forms.

Yours truly,

JOHN M. EAMES.

SUMMIT, R. I.

I feel an acknowledgment of thanks is due your kindness in sending me *Facts*, containing proofs of the spirit's immortality, individuality, and return. To read its pages not only gives pleasure but courage and strength to bear life's heavy burdens, in the conviction that this life is not all; that there is a future in which we are to know what we have gained by our performance of life's duties here.

Yours fraternally.

LOUISE INGRAHAM.

SOMERVILLE, Mass.

Thanks for the magazine you have sent me. I think you are doing a grand and noble work in disseminating these beautiful truths in a form that is attractive and concise; and many will avail themselves of a small magazine who have no time or opportunity for more elaborate reading, or personal observation of these facts.

Fraternally.

MRS. J. C. HUNT.

GREIGSVILLE, Livingston Co., N. Y.

Inclosed find one dollar to be applied to my subscription. Pardon me for saying that I think the *Facts* magazine the best serial published to establish the spiritualistic principles of truth.

Yours most sincerely,

FRANCIS RICE.

MANCHESTER, N. H., 240 Lowell St.

I would like to add my thanks to others you have received for the able manner you are conducting the *Facts* magazine, and also for the trouble you have taken in securing the production of such fine photographs of the different mediums, and speakers. I have received one of myself, and my friends all say it is as near perfect as possible, and no one can procure a picture of that size so cheap as to subscribe for *Facts*.

Yours truly,

EDGAR W. EMERSON.

BOSTON, Mass.

I am very well pleased with my portrait which you offer as a premium with *Facts*. A great many people who have seen it pronounce it an excellent and striking likeness. It is certainly well executed, and displays considerable ability on the part of your artist.

Yours very truly,

W. J. COLVILLE.

A LECTURE ON MAN.

What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!—*Shakespeare.*

How beautiful are the above lines, uttered by the world's greatest mind! How infinite the scope of man's power, if his faculties are well preserved. Nothing, short of creation, is to him impossible. Our soul is lost in admiration when we contemplate the possibilities of this greatest exhibition of Infinite Power. Yet what is this "quintessence of dust" when blasted by disease,—his noble functions perverted or destroyed?

As "all men are born free and equal," as far as moral rights are concerned, so likewise we hold they should be born physically, but as long as children must suffer for the sins of their parents, this cannot be. That the human race has deteriorated physically is a conceded question. To restore it is an impossibility, as long as people persist in immorality and indulgences which are in disregard of nature's laws. The most we can do, then, is to ameliorate this condition, and cure disease in individuals.

To this end we offer to the public remedies which have done more good, and accomplished better results in overthrowing disease, than any others which have been discovered up to the present time, viz.:—

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The former is an infallible remedy for all affections of the Liver and Stomach, and is besides an invaluable general tonic. The latter is a reliable cure for all nervous diseases and conditions, such as Hysteria, Sleeplessness, Nervous Prostration, Depression caused by overwork, etc.

These remedies are extensively prescribed by physicians, a recommendation which does not obtain with any other proprietary article, and command at the hands of the druggist in New England a larger sale than any other medicine.

In hundreds of thousands of bottles sold, there has not been a single complaint that they failed to do what is claimed for them.

This we hold is an unparalleled record of success, and the strongest proof of their excellence. As positive evidence, we have thousands of testimonials which we will be pleased to show, but which space prevents publishing. The trial of one bottle will be sufficient to satisfy you that we make no false claims. A valuable pamphlet will be mailed free upon application.

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READ WHAT THE PEOPLE SAY ABOUT DR. FLOWER'S REMEDIES.

NORWALK, CONN., March, 1885.

Dr. Flower's Liver Sanative is the best medicine for stomach troubles I ever saw. It has cured me of a case of long standing, and I gladly testify to its merits.
Yours respectfully, Mrs. A. G. BETTS.

BREWSTERS, N. Y., Feb., 1885.

You may add my name to the list of those who have been benefited by the use of Dr. Flower's Liver Sanative. Yours truly, Mrs. HENRY HOOPER.

BREWSTERS, N. Y., April, 1885.

I have been troubled with a torpid liver for years, and have never found permanent relief until I commenced using Dr. Flower's Liver Sanative. I am happy to be able to add my testimony to its worth.
Gratefully yours, Mrs. F. C. BAILEY.

D. Flower's Liver and Stomach Sanative cannot be too highly recommended to those suffering from dyspepsia and kindred troubles. I have used it myself, and know whereof I speak.
REV. SYLVESTER CLARK,
Rector of Trinity Episcopal Church, Bridgeport, Conn.

Mrs. ELLEN D. FLANDERS, 117 Gorham St., Lowell, Mass., writes:

Your Liver Sanative has been worth a dollar a drop to me. After nine long years of indescribable suffering, and treatment by physicians of various schools without relief, I commenced the use of your Sanative; I am today a living example of its merits, and wish that every member of the great army of sufferers from Liver and Stomach troubles could be made familiar with the fact that they can be cured.

A. W. FISHER, 478 Tremont Street, Boston, Mass., writes:

Since I have been taking Dr. Flower's Liver and Stomach Sanative I am free to say I would rather pay ten dollars a bottle rather than be without it. Its beneficial effects have far exceeded my anticipations, and I do not overstate the truth when I say it has made a new man of me. I heartily recommend it to all sufferers from Liver and Stomach troubles, as I believe it to be all you claim it.

ELMER DECATUR, of Decatur's South End Express, Boston, Mass., writes:

Six bottles of your Sanative have completely cured me of one of the worst cases of *dyspepsia*.

GEO. T. MOFFATT, M.D., D.D.S., 132 Boylston St., Boston, Mass., writes:

I have found in Dr. Flower's Nerve Pills a remedy that I can heartily recommend. Their action is perfect, and their good effects permanent.

MRS. G. H. TOPLIN, St. Johnsbury, Vermont, writes:

Please send me another bottle of Nerve Pills; they are of untold help to me. I am improving in health every day. Have not been so well for years.

31 INDIA WHARF, BOSTON, Mass., May, 1885.

Dr. Flower's Nerve Pills have done for me what the best medical talent of Philadelphia and Boston could not accomplish. They have entirely cured me of a nervous prostration, which was the curse of my life, and wholly unfitted me for business. Every pill is worth its weight in gold.
Sincerely yours, A. A. ROWE.

DANBURY, CONN., April, 1885.

I can thoroughly recommend Dr. Flower's Nerve Pills. They are just what every woman who has the care of a house and family needs, for they seem to have a sedative and quieting effect on the nervous system without leaving any unpleasant effect behind.

Yours truly,

Mrs. JANE HOYT.

12 PROSPECT ST., BRIDGEPORT, CONN., Feb., 1885.

Dr. Flower's Nerve Pills have been of great benefit to me. They are simply invaluable.

Respectfully yours,

Mrs. CHAS. E. WILMOT.

JUDGE GEO. S. ADAMS, of Rosita, Colorado, writes, March 30, 1885:

Please send me three bottles more of Liver Sanative. I am happy to be able to tell you that I am still improving. Have not been so well for twenty-five years as I am at this time: am working from six to ten hours daily, an average of three times as much as I have been able to do for twenty years past.

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THE FINEST PICTURE we have ever offered of Onset Bay Grove. The picture taken at the Morning Session of THE FACTS CONVENTION, July 30, 1885, is one of *merit, as a work of photographic art*. It contains pictures of many of the best mediums and most prominent Spiritualists, all of whom may be recognized, so perfect are the details of the picture.

The photograph taken on July 8th, at the Facts Meeting, contains pictures of several of the directors of Onset Bay Association; also, those of leading Spiritualists, Mediums, and Lecturers. It is a good picture, the same size as the one of August 30th.

BEFORE JAN. 1, 1885,

every person should subscribe for *Facts* who desires, as a premium, any of the following fine photographs. They are twice as large as an ordinary cabinet picture, and, we believe, will compare favorably with the *best*:—

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Dr. J. V. MANSFIELD, Boston, Mass.
Mr. JOHN WETHERBEE ("Shadows"), Boston, Mass.
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These offers only hold good until Jan. 1, 1885. *Facts*, the coming year, we expect, will be better than this in many ways.

Persons writing to advertisers, mention seeing advertisement in *Facts*.

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
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Beautiful Home of the Soul; Come in Thy Beauty, Angel of Light; Gathering Flowers in Heaven; In Heaven we'll know Our Own; I'm Going to My Home; Love's Golden Chain; Our Beautiful Home Over There; Our Beautiful Home Above; Oh! Come, for My Poor Heart is Breaking; Once it was only Soft Blue Eyes; The City Just Over the Hill; The Golden Gates are Left Ajar; Two Little Shoes and a Ringlet of Hair; Who Sings my Child to Sleep?; We're Coming, Sister Mary; We'll all Meet Again in the Morning Land (without engraving).
Single song 25 cents, or 5 for One Dollar, sent post-paid. To sell again, low terms will be given. Address, C. PAYSON LONGLEY, 45 Indiana Place, Boston, Mass. N. B. A large number of Songs in *Manuscript* awaiting publication.

TESTIMONIALS REGARDING OUR PREMIUMS.

Boston, Dec. 10, 1884, 29 Indiana Place.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the very superior photograph of myself, just received. "As face answereth to a face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist should be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in Spiritualism. The size of the picture is larger than I expected, being more than twice as large as the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve. If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.
Yours fraternally,
H. B. STORER.

Mr. L. L. WHITLOCK:

Boston, Dec. 30, 1884.

Dear Sir,—Please accept thanks for photographs of myself, just received. I have never had a more faithful likeness, nor one which afforded me greater satisfaction. Indeed, the whole series, so far as I have any acquaintance with the originals, is perfection, and a triumph of artistic skill. I can most cheerfully recommend my own to any, if such there be, desiring a "counterfeit presentment" of
Yours cordially,
HELEN C. BERRY.

No. 1 Arnold Street, Boston, Dec. 30, 1884.

Mr. L. L. WHITLOCK:

Dear Sir,—Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations, and it must, in future years, be a source of proud satisfaction to yourself. My modesty has, until now, prevented me from realizing what a good-looking fellow I was; but I am assured, by a large circle of admiring and critical friends, that it looks "just as if it could speak." With such a premium to offer, your subscription list should go up into the millions, and I make no doubt it will. I am only sorry that you should have been at the expense of having so many sitters, as there is no doubt, after looking them all over, as to which will be the choice of the people.
Yours in brotherly love,
GEORGE T. ALBRO.

L. L. WHITLOCK, Esq.:

To Whom it May Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure

In the more attractive form of *Facts*. Suppose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says 'Shadows.' "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of flesh? Alas! art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have flashed a little of your inner self into that picture, and added to its attraction. Don't feel sorry, John, that you did not smile up into cheerfulness just at the 'sticking point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts,' which read:—

'Though gray our heads, our thoughts and aims are green;
Like damaged clocks whose face and bell dissent,
Folly strikes six while nature points at twelve.'

This picture, Brother Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite *Facts* into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread abroad the truth.

Yours truly,

JOHN WETHERBEE.

34 School Street, Boston, Mass., Jan. 10, 1885.

L. L. WHITLOCK, Esq.:

Dear Sir,—I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called *Facts*, and being agreeably surprised upon seeing anything like a "new departure" in photography, I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, *pure photography*. The art of retouching, as practised nowadays, is more than likely to destroy what resemblance the camera may have portrayed, and, consequently, we have a picture, may be, but not a truthful representation of the sitter. Such a portrait will have no historical value whatever in the future; and what must be done now in collecting portraits and data for the future history of Spiritualism is to sacrifice everything to accuracy and *Facts*. In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me, as an artist, highly gratifying. I remain, very sincerely yours,
JOHN WORTHINGTON MANSFIELD.

Mr. L. L. WHITLOCK:

Dear Friend,—Accept my thanks for the photograph of my wife. I think your artist has done himself great credit on this, and also all those I have seen in your possession, of mediums and speakers. I hope and trust these pictures will have a large circulation with your *Facts* magazine, as it is a good way to secure a photograph of some of our best mediums.

Respectfully,

H. FAY.

FACTS MEETINGS!

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A FEW FRIENDLY REMARKS UPON REV. J. K. APPLEBEE'S ESSAY ON SPIRITUALISM AND MEDIUMSHIP.

By PROF. HENRY KIDDLE, New York.

Editor of *Facts* :

In compliance with your request, I offer the following comments upon the essay of the Rev. J. K. Applebee, not at all for the sake of controversy, but because several of the topics treated of by him may be viewed from a somewhat different standpoint than he has chosen, and, of course, with different results. As the French say: *Du choc des idées jaillit la lumière*.

The Rev. Mr. Applebee seems to be a very cautious believer in Spiritualism, and it is right to be cautious. He says: "Spiritualism, *if it be a fact*, must eventually lead to a recasting of humanity's philosophical, theological, and religious thought." I should say, neither hypothetically nor prophetically, but simply by *a priori* reasoning, that Spiritualism will lead to the changes he indicates. I should scarcely speak of it as "a fact," but rather as comprising a vast body of facts, which have given rise to a very extensive and energetic spiritual movement among the civilized humanity of this time.

Spiritualism is to this age a new light, and will lead — in part has already led — mankind into an entirely new realm of thought. It means the utter overthrow of all the present ecclesiastical institutions, the destruction of dogmatic Christianity in all its forms, and the establishment of a religious system based on demonstrative knowledge as well as faith, and on a recognition of those simple and sublime truths which constitute the "everlasting gospel," the only correct basis of a religion truly catholic, or universal.

The present church organizations cannot become spiritualistic without a revolutionary abandonment of their dogmatic or creedal bases, the extinction of the priestly and clerical order as now constituted, and, in short, the abolition of all that gives them an institutional existence. In this I do not include the religion of Jesus, because that is really spiritualistic, and embraces the spiritual and ethical principles taught in the angel messages of today, and by all the Messiahs of the past, but abandoned, corrupted, or superseded by the church systems.

Spiritualism has no relation to fraud, or any kind of wrong-doing, except to condemn it. It is true that, owing to the present unprogressed condition of mankind, there is nothing with which they come in contact which they do not defile by falsehood and impurity. How many and where are the followers of Jesus who have received the "spirit of truth" which he promised, and which he significantly said "the world cannot receive"? Ought we not to find it in the Christian churches? Do we find it generally among the laity, or always even among the clergy? Why, then,

expect that the seance-room should invariably enshrine it? The "spirit of truth" would undoubtedly control the mediums were they who consult them entirely ruled by it; but this is far from being the case.

Mr. Applebee says: "A foolish and false medium can introduce us only to foolish and false spirits." I think he has generalized too hastily. Mediumship, as a gift, is independent of intellectual or moral culture. The utterances of an entranced medium are not limited in their scope or character by the mental or moral condition of the medium, though they are, doubtless, by the medium's organism. The latter is an instrument which a wise and powerful spirit is often able to use to far greater advantage than is possible to the medium himself. A medium may, in worldly parlance, be foolish, and yet be used as an instrument of instruction by quite exalted spirits. The Rev. Mr. Mountford said: "A medium may be lowly and ignorant, and also laden with every infirmity of the flesh, and yet can be the sudden, utter confutation of materialism."

Mr. Applebee thinks that "a fraudulent medium should be held to be beyond earthly redemption." Strange sentiment for a Spiritualist! Why not beyond heavenly redemption as well? I abominate fraud, but I still more abominate this uncharitable spirit of condemnation. "Mediumistic fraud," against which Mr. Applebee expresses himself so severely, is undoubtedly a great crime; but it usually is a very difficult matter to decide where the criminality rests,—whether with the medium or the sitter or sitters. Usually, I am of the opinion, the fault is with the sitters, whose attractive influence brings the spirits who present deceitful manifestations. When those who consult mediums have fully learned that they must be imbued with the "spirit of truth," if they would secure the presence of truthful spirits, mediumship will be far purer and more reliable than at present. Now the attempt is made to test mediums and mediumship by treachery and falsehood, and mediums are condemned—to *everlasting* ignominy and reprobation, by Mr. Applebee—when fraudulent manifestations are presented. I say, with Mrs. De Morgan (*From Matter to Spirit*), "I believe that the amount of imposture among paid mediums has been greatly overstated." Deceptive manifestations, for which the medium is not at all responsible, are far more frequent than criminal fraud on the part of the medium. I believe, with Mr. Applebee, that "the faults of Spiritualism—its ignorance, lowness, meanness, trickery—are the faults of Spiritualists themselves." I should rather say, however, of a certain class of Spiritualists, and especially that class who are the loudest and most uncharitable in their denunciation of "mediumistic fraud," and in their demand for materialistic tests,—such tests as, *per se*, bring to the control of the medium, to the exclusion of his or her own guides, the most recklessly deceptive influences.

The exhibition of mediumistic phenomena is not necessarily a "show

business ;" but it is often made such by the spirit with which it is viewed. "Banjo-playing and table-heaving," even the trite and simple "rap," become sacred when presented and witnessed as a demonstration of spirit return ; and though I and Mr. Applebee may no longer be interested in such manifestations, there are millions yet who may be deeply impressed with such exhibitions of spirit power. If these performances are by the less advanced spirits, it is very probable that they are conducive, in the end, to their improvement. We are too apt to disregard the spirits in our consideration of the benefits of spirit intercourse, and particularly in our eager desire to make our cause *respectable* ; that is, to make it agree with the conventionalities of the earthly life.

Thus, too, with the communications from spirits. We are governed, in our criticism, too much by mere conventionality in form and expression. The thought may be valuable,—the truth sublime, while the style of expression may partake of the defects of the medium ; and some would utterly condemn it on that account, and denounce the communicating spirit as a fool and an impostor. I have no doubt that, for a good purpose, Theodore Parker would give a message through a "low, ignorant medium" ; though he knew it would present none of the characteristics of his style when on earth, and be on a much lower plane of intellectuality. Spirit identity is not to be judged exclusively in that way.

Mr. Applebee, I think, greatly disparages the literature of Spiritualism which has been obtained through mediumship. He says "it has not yet produced one single book deserving the epithet *great*." That depends upon his standard of *greatness*. It has produced some highly interesting and valuable works, and some excellent even as literature. I will refer to some of A. J. Davis's works, especially *Nature's Divine Revelations*, and *The Great Harmonia* ; the writings through Dr. Dexter, in Judge Edmonds's work ; Charles Hammond's books ; Charles Linton's *Healing of the Nations* ; Mrs. Richmond's discourses (as a whole) ; some of T. L. Harris's works ; and Miss Dotin's poems. There are several others, but I will refer only to the completion of *The Mystery of Edwin Drood*, by the medium J. P. James, of which the critic of the *Springfield Daily Union* said : —

"I am driven to accept one of two conclusions : either some man of genius is using this individual as a go-between, in order to place an extraordinary work before the public in an extraordinary way ; or the book *is*, as it professes to be, dictated by *Dickens himself from the other world*."


What Mr. Applebee says of "thick-and-thin Spiritualists," who are so "eager to get something" (would he have them eager to get nothing ?) is but a personal reflection upon those persons whose views, principles, and methods of investigation are different from his own. I have not met with Spiritualists who were so eager to get manifestations that they were willing to accept the spurious for the genuine. According to my experience, the

ardent seekers for spiritualistic phenomena are very far from being credulous. They are excessively eager for "tests,"—that is, proofs of spirit presence and identity. It is true they are willing to wait for these, instead of subjecting the mediums to crucifying or degrading conditions; and this experience has proved to be the better course to pursue. As for dark seances, I have seen in some at which I have attended—those of Mrs. Lord, Mrs. Wells, and Mrs. Thayer, for example—some of the best evidences of spirit power, presence, and identity that I have ever received.

I do not think Mr. Applebee treats the subject of materialization with anything like fairness. It has certainly been proved that forms are produced independent of the medium. I have seen a spirit form lead the medium out of the cabinet, or come forth and stand by her side. Prof. Crookes scientifically established the fact that such separate forms are produced. It is true that, in "spirit-grabbing," the medium has often been grasped, and this has happened in the case of persons whose mediumship was ascertained by test-seances before and after the "exposure." Here a very difficult problem is presented, which is not to be solved simply by accusing the medium of intentional fraud. We do not know on what conditions transfiguration and personation take place; but we do know that they do occur, and we should study the problem in the light of protracted and diversified experience, and with unbiased minds. I think that the usual exposure methods, involving violence and treachery, prove nothing against a genuine medium, but much against the sitters who resort to them. Mr. Applebee asserts what he does not know when he says: "The spirits know beforehand whether it is to be materialization or personation." What spirits does he refer to? Does he mean the spirit band usually operating with the medium? If so, he should know that often, under untoward conditions, a hostile battery, too powerful for them to resist, is often formed, and the medium becomes the victim. The medium's guides might, indeed, apprehend the fiasco, but be utterly unable to prevent it, as in thousands of cases in which direct spirit guardianship becomes powerless to prevent disaster.

We are as yet only on the threshold of this great subject, and it behooves us all to refrain from dogmatism, and especially from insult and condemnation. Too long has it been the practice of one school of Spiritualists to brand the other with being "credulous dupes," "fraud supporters," etc., etc., arrogating to themselves all the wisdom, the caution, the science, and the respectability of the movement. Let each be persuaded in his own mind, conscientiously seeking the truth for himself, and expressing his conclusions with humility and due deference to those of others; above all, avoiding all personal reflections, and all unjust condemnation of the sensitives, whose very nature and vocation unavoidably subject them to suspicion and misconception.

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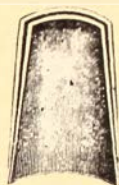


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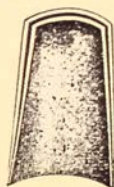
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Dr. A. H. Richardson, Magnetic Physician, Waverly House, Charlestown, Mass.

James R. Cooke, 603 Tremont St., Developing and Medical Medium. Office hours from 9 a.m. till 5 p.m. Sittings \$1.

Dr. H. Slade, Independent slate-writing in the light, and medical clairvoyant. Can be consulted by letter. 223 Shawmut Ave., Boston.

Mrs. Sue B. Fales, Psychometrist and Test Medium, 14 Front St., Cambridgeport, Mass.

J. Wm. Fletcher, Trance Lecturer, followed by clairvoyant tests. Address, 9 Montgomery Place, Boston.

Clara A. Field, Lecturer, Business and Medical Medium, 2 Hamilton Place, Boston.

Carrie M. Sawyer, Materializing Medium. 4 Concord Square, Boston. Seances Monday, Wednesday, and Friday evenings at 8 o'clock; Tuesday and Thursday afternoons at 2 o'clock.

Dr. J. Edwin Briggs, 70 West 11th St., New York City, is a practical physician, author, and powerful magnetiser.

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Dr. Burk, Magnetic Healer, 4 Concord Square, Boston. Rheumatism, general debility, diseases of spine, kidneys, liver, and all nervous disorders a specialty. Consultation free. Office hours from 10 a.m. to 4 p.m.

Mrs. M. E. Williams's Materializing Seances, 232 West 16th St., New York. Seances, Monday and Thursday evenings at 8 o'clock; Saturday afternoon at 2 o'clock. Seats secured in advance, personally or by letter.

Mrs. E. B. Stratton, Writing Medium, 3 Concord Square, Boston. Hours, 9 to 12, 2 to 5.

E. A. Smith, M. D., Eclectic and Botanic Physician; office and residence, Brandon, Vt. Can be consulted at the CRAWFORD HOUSE, BOSTON. Office hours, 9 a.m. to 6 p.m., Friday, Oct. 16th and 30th, Nov. 13th and 27th, Dec. 11th and 25th. HAYNES HOTEL, SPRINGFIELD, MASS. Office hours, 12 to 5 p.m., Tuesday, Oct. 13th and 27th, Nov. 10th and 24th, Dec. 8th and 22nd. ELM HOUSE, GREENFIELD, MASS.; Wednesday afternoon, October 14th and 28th, Nov. 11th and 25th, Dec. 9th and 23rd. Medicines purely vegetable, and prepared for each person separately. P. O. address, Brandon, Vt. Consultation free. Examinations \$1. All medicines to be paid for on delivery. The poor favorably considered. Catarrh cured.

Photographic Views of Facts Meetings at Onset Bay, free, as premiums for *Facts*.

The Boston Temple, the finest picture yet published, free, with *Facts*.

It should be remembered that this price, viz., four dollars per year for one line, includes our large editions for the camp-meetings, where, on account of our *Facts* Meetings, it becomes, as all know who have visited Onset and other camps, the "standard," and is undoubtedly read or consulted by 100,000 people during the year. Our price for the three summer months only will be two dollars per line.

FACTS MAGAZINE PUBLISHING CO.,
P. O. Box 3539, Boston, Mass.

WM. S. BUTLER & CO.

NOTHING NEW, STILL TRUE.

A stranger, visiting Brooklyn on Sunday, asked a passer-by the way to Plymouth Church. The passer, eyeing the stranger, replied: "Follow the crowd," and left our stranger.

TO LOOK FOR MILLINERY GOODS, FOLLOW THE CROWD.

BUTLER SELLS MORE MILLINERY GOODS THAN ANY THREE ESTABLISHMENTS IN BOSTON, THE LARGEST INCLUDED.

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We shall offer the best value in Jerseys ever given in Boston, having purchased large lots, viz.:—

500 All Worsted, Black, 88c., Worth \$1.25.

500 All Worsted, Black, \$1.00, Worth \$1.50.

500 Black and Colored, tailor-made back, \$1.50, Worth \$2.00.

500 Black Cachemire, \$2.00, Worth \$3.00.

500 Black Cachemire, \$2.75, Worth \$4.50.

500 Black Cachemire, \$3.05, Worth \$5.00.

Examine these lots of fine Jerseys. This is the best offering in the line ever made. Mail orders attended to with dispatch.

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100 Pairs Silk Turcoman Curtains, \$3.75 per pair.

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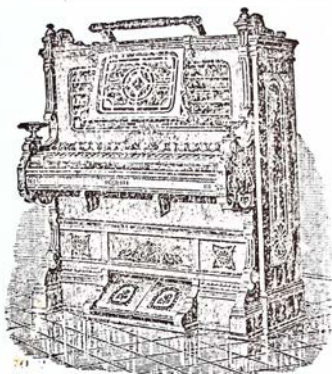
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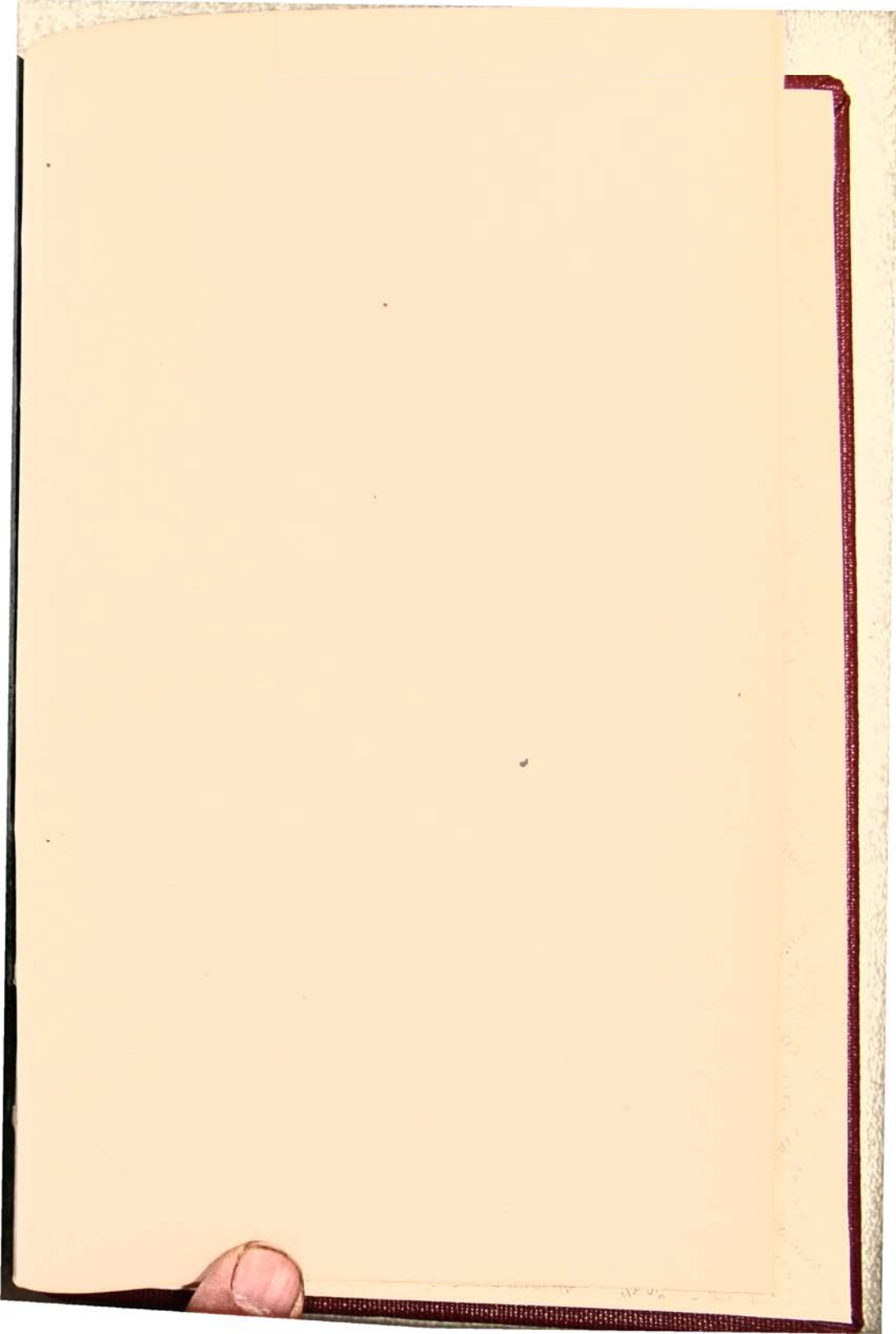
1762 Washington Street, Boston, Mass.

Extract from the editorial columns of the "Chicago Times," one of the greatest daily journals in the world.

What man is this

That holds commandment on the pulse of life?—*Shakespeare.*

DR. R. C. FLOWER, of Boston, whose three days' visit to Chicago, together with the ripple of excitement occasioned by his temporary presence among us, was mentioned in yesterday's issue, departed for his eastern home Friday evening, the visit, which would be generally noted for its brevity, being, to the distinguished physician whose home engagements seldom admit of an hour's absence from his famous medical headquarters, rather a lengthy one in the minds of the several hundreds of patients in Boston impatiently awaiting his return during those same three days. As heretofore intimated, no physician of modern times has made so profound a sensation in his century, or ever, in so short a number of years or at so early a period of his life, encircled the world with his fame, or achieved by his actual works so large a measure of professional renown in his own country. Though not in competition—much less in antagonism—with the legitimate and recognized profession of medicine in the United States, and of other foreign and civilized nations where his treatment has been applied by correspondence, and where his name and almost preternatural skill, though less familiar than in America, are yet widely known; there is yet no question that the established and authenticated cases of his most absolutely successful treatment of many thousands of invalids who had been the despair of all contemporary skill,—as in his well-known, rapid, complete, and final cure in numberless instances of seated nervous ailments, heart-disease, rheumatism, and consumption of long standing, and in all forms of chronic derangement of vital functions, where the patients, many of them prominent members of society, had been formally "given over" by the profession as hopeless, beyond the reach of human remedies,—there is little question but that his happy prestige of "life saving," where the profession have admitted failure, has made the genius of DR. FLOWER an object of envy with too many physicians, even of his own school. But the recognition of his matchless skill, his wholly unparalleled success, and of his eminent services to humanity, have been too universal to admit of any professional or non-professional disparagements of his modes of treatment. Throughout Massachusetts and New England there is today no physician in general practice more sought by the profession for consultation in trying and extreme cases than DR. R. C. FLOWER. "His success is the thing," as one of his distinguished co-workers put it. "We want to save this patient. Our diagnosis has failed us, else our established system of meeting these symptoms are erroneous. There is no improvement under our treatment. DR. FLOWER has been uniformly successful with patients presenting the same class of symptoms. It is logical to infer that his treatment will be successful in the present instance. We will invite him to consultation." In other words, it is true medical philosophy to apply the fact of success as the supreme and ultimate test of any given theory or mode of practice, and the legitimate inference is that DR. FLOWER, with his well-verified, amply-attested list of "miraculous cures," is the true head of the American medical profession today.



John L. Whitlock.

*Secured at Lake Pleasant
Mass Aug 25th 1881*

Lake Pleasant, August 25th, 1881.

The above is a specimen of independent slate writing obtained under the following test conditions:
Two slates were sealed by pasting strips of paper over the edges on the four sides, no pencil was used, it was taken to the "Association Hall," and through the mediumship of Mr. A. H. Poirier, without the aid of mortal hand the message was written. The following persons held the slates:
Mrs. M. A. Howe, Worcester, Mass. **Judge Simmons, Bennington, Vt.**
Mr. A. H. Poirier, Boston, Mass. **Dr. Whitman, Athol, Mass.**
Mrs. Abby Burnham, Worcester, Mass. **East Gloucester, Mass.**
Prof. E. A. Carpenter, of the Association, Dr. Joseph Beals, of

- The slates were opened by the President of the Association, Dr. Joseph Beals, of Greenfield, Mass., before an audience of one hundred or more.
The following sentences were written on the strips of paper with which the slates were sealed:
- These slates were sealed in the presence of Mrs. Abby Burnham, Aug. 24, 1881.
- No pencil was placed between these slates before the writing occurred.
- This slate writing occurred in the presence of Mr. Phillips, for L. L. Whitlock.
- These slates were sealed, and thoroughly cleaned August 24th, 1881, at 12 M."

15 0

M77

I HOPE THIS WRITING
WILL SETTLE THE LONG
DISPUTED QUESTION
OF SLATE WRITING
THE WORLD SHOULD
KNOW OF THESE FACTS
There are some persons who
will still say that Henry W.
has demonstrated this years ago

FACTS.

VOL. III.

JANUARY, 1884.

No. 1.

OUR OPINIONS ON THE SUBJECT OF INVESTIGATION.

The success of any enterprise depends largely upon the individual efforts of its leaders, and the soundness of their principles and policy.

The FACTS journal has, and we hope will always have, a settled course of action. Our plans in the main, and our ideas of investigation, are the same as when we began the publication of the FACTS magazine, nearly two years ago. We are not disposed to question the rights of others to investigate any science as they desire; and, therefore, of those who feel that no investigation of spiritual science is of value except by the methods of rigorous physical demonstration, we claim an equal right to prosecute our investigations in the manner which we prefer, and this certainly belongs to all investigators in any department of knowledge. Nor do we admit that our method of gathering facts by receiving all credible evidence, and placing a judicious reliance on human testimony, is at all inferior to the method of those who think that the testimony of honorable, intelligent citizens is of little value, and that the only parts to be relied on are those which are gathered under rigid and extraordinary precautions, as if all parties to phenomena were destitute of veracity and honesty. We do not think that spiritual phenomena should be treated on any other principles than those of common sense and prudence which govern us in business transactions, in the administration of laws, and the acquisition of geographic and historic knowledge. We do not sympathize with that statement which assumes that if there is the remotest possibility that any spiritual phenomena may be an error, therefore it must be false and fraudulent,—or, in other words, we do not assume that every spiritual phenomenon must be considered fraud and delusion until we have evidence as strong as mathematics to prove its truth. There may be skeptical minds that demand such a policy, but if it had been generally pursued it would have greatly retarded the progress of spiritualism, and hindered or damaged its chief supporters. Equally unreasonable do we consider it to demand that every witness of spiritual facts should be an expert in physical science, for spiritual and physical

sciences are as distinct as chemistry and music. A professor of physical science may be profoundly ignorant in spiritual science, and unfit to give valuable testimony, while one who has no knowledge of physical science may be an expert in the spiritual, and worthy of implicit reliance. We attach no value to the reports of self-opinionated individuals who consider themselves qualified to judge of the whole subject of modern spiritualism because they have attended one seance, which, if not what they expected, or perhaps not free from untruth, was beyond their comprehension. Ignorance is always to be deplored, and we are not for one moment attempting to show that an ignorant man is more valuable to any cause than an educated one, but we do claim that ignorance on any subject is a good reason why such a person should not profess to teach, or even express his opinion, until he has investigated, although he may be an honored investigator in some other branch of scientific research. As we have said before, it does not require scientific investigation to say the moon shines; nor is it required to make a man believe he knows his friend if he sees him at a seance; therefore, we publish the evidence of others as they profess to have seen it, and while it is a fact to them, it is of more or less importance to others, as each mind sees it to be valuable. Nor shall we allow for one moment the vexed questions of the day, which belong to humanity at large, to enter into our work on mental and spiritual phenomena. We hold that the acceptance and investigation of these laws, from a scientific standpoint, has nothing whatever to do with a man's life or morals, admitting that the more beautiful the conditions, and the more elevated the taste and character of the investigator, the better the quality of the phenomena, but not more conclusive as evidence of immortality, or of more importance to science as a foundation on which to build; therefore, our investigations will be as practical as the circumstances will admit. We shall wait patiently to know the truth, and not judge hastily of evidence of which we are not absolutely certain, but shall not refuse to publish descriptions of phenomena which we are satisfied are genuine, even though we know that under some other circumstances the medium has been fraudulent, or that his moral character is bad. Our duty will be to obtain from all sources, so far as possible, the evidence of immortality, and we believe that evidence to be as valuable to science in establishing the truth when coming from a spirit whose earth life was corrupt, but well defined, as if from an exalted spirit of light, even though the medium may be as bad as the spirit was while in earth life.

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ADVICE TO MEDIUMS AND INVESTIGATORS.

When the cry of fraud is going broadcast over the land, and we hear from friends and foes of exposures and all kinds of deceptions, we think it would be well to ask how much of this is the work of the mediums, how far they are morally responsible for their actions, and how the rights of both mediums and investigators may be protected. There is no doubt that unprincipled persons are practicing mediumship dishonestly, purely for gain, and not in any way to make the world better. This is much to be deplored, and while mediums must live, and therefore are entitled to a support from their seances, we are sorry to know that many who have mediumistic talents are not more anxious than they appear to be to use them in an honorable manner for the benefit of spiritualism. What can be done to eradicate fraud from spiritual seances, and explain that part of the phenomena which *appears* to be dishonest? We answer according to our ideas. Let mediums do all they can to prove that they are honest by being entirely fair and candid, not by allowing anyone to dictate conditions which would interfere with the work of their controls, but by suggesting themselves, and accepting from others, such conditions as will prove conclusively the exact truthfulness of their manifestations, and leave no room for doubt. In this way mediums will be honored and sustained by their friends, and great good will result, for there will be nothing to encourage skepticism, suspicion, or slander. As an illustration, every person who has investigated thoroughly with different mediums knows that materialization, personation, etc., are nearly allied to each other, that it is difficult in many cases to say which is which. If the mediums are conscious of these changes, nothing would add so much to their credit, and the advancement of this science in the public mind, as for them to explain what they know with entire candor. If, however, they do not choose to give this satisfaction, it is no reason why a circle of interested individuals, all having equal rights to investigate and judge for themselves, should be broken up or rudely disturbed by one individual, who is suspicious of fraud, to the inconvenience of twenty others who have paid their money, and are not disposed to be interrupted. Let those who desire to clear the muddy waters and eliminate fraud by protecting themselves with test conditions hire their mediums for special seances, and not interfere with public ones, where others are discommoded who are searching for the truth in their own way, disturbing no one, but using their judgment and reason as they think best, believing that without test conditions they may get phenomena that are entirely satisfactory and convincing.

PERSONATION AND MATERIALIZATION, WHICH?

We wish to write more of the positions taken by mediums, which by many are considered fraudulent. Some cases there may be, and probably are. Mediums should feel that this is their cause, and whatever brings discredit on spiritualism is a disgrace to them, and the only way to rectify this is to make sure work for truth and justice. Let there be no more questions; make everything as plain as possible. We do not mean by this that mediums can explain the mysteries of this undeveloped philosophy, which, like other sciences, has an origin beyond our conception, and of which even the spirit world are not able thus far to give us explanations of such a character as to satisfy our leading investigators; but we desire that no possible doubt shall be entertained by any body of the honesty of our mediums.

Personation is as good of its class as materialization, and it is accepted as a spiritual manifestation, but is not understood when appearing at materialization seances, where people are looking for materialized forms from the spirit world; so, when a spirit comes out of the cabinet using the form of the medium, we at once feel that there is fraud, especially if on examination we do not find the medium in the cabinet.

We find in most of these cases that we are deceived only in this, the mediums do not understand these laws, consequently cannot explain them, but are simply acting at the dictation of the spirit.

Materialization, a most wonderful phenomenon, and the highest phase possibly of spirit expression to mortals, must ever be in our opinion a mystery as to its causes, while as a *fact* it is too well known not only by our own investigations but by thousands of reliable witnesses whose intelligence and honor cannot be questioned. Then, evidently, our true course is to watch carefully that we be not led into temptation, and deceive our own souls, but try the manifestations we are witnessing, whether they be personation or materialization. We should not object to our spirit friends using the material elements in the best way they can to make themselves known to us, but try to understand more of these laws.

Truth, in its highest form of expression, should be the object of every spiritual medium and investigator; and as discord and inharmony will drive our loved ones from the family circle in earth life, so will inharmony in the spirit circle drive out the best results.

FACTS.—MISCELLANEOUS.

REASONS FOR CHANGING THE FORM OF "FACTS."

When we first commenced the publication of FACTS, we intended to make a library volume, which could be referred to for the experiences of mental and spiritual phenomena as related by the mass of investigators, without any definite point on which to centralize any pet theories. This object has been kept constantly in view until the work has far exceeded our first intentions, we having already published over 700 pages, and still have a large amount of original and selected matter unpublished, which is daily increasing, comprising the experiences of hundreds of different individuals, all of which is valuable in proportion as it is put before the reading public. To do this successfully has been, and is still, a question of great importance.

When we concluded to publish FACTS as a quarterly magazine, we hoped the interest in these phenomena would make the demand large enough to pay without being obliged to depend on an income from advertising; in this we have been disappointed. Therefore, hoping for a large circulation, we have decided to publish FACTS in a smaller form, monthly, inserting advertising to such an extent as may be found necessary to introduce it generally. As an *advertising medium* we believe it will be one of the best, as it will contain statements of phenomena which every person is interested in reading, though not believing them to be true or even possible.

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We propose to send specimen copies to different persons each issue, and in that way to reach a large number of the most intelligent people of all classes.

Sworn statements of circulation will be given to advertisers when desired, our object being to reach the largest number possible for the good of humanity. Address,

FACT PUBLISHING Co.,

Post Office Box 3539,

Boston, Mass.

"FACTS" FREE TO CONTRIBUTORS.

All persons are requested to send us statements of phenomena they have seen, either mental or spiritual, including death-bed scenes where the person has appeared to see wonderful visions, performances of mesmeric subjects that have passed beyond the control of the mesmerist, also physical and mental phenomena occurring with mediums. We are especially anxious to have ministers and doctors give us their experience.

To all persons who so favor us, giving in all cases place and date, and the names of as many persons as possible, we will send FACTS free one year.

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No other journal offers better inducements. People will read it even if they do n't accept its teachings, therefore its advertising will be seen. Circulation guaranteed to be as represented. See preceding page.

THE VOICES.

These beautiful poems which sing so truthfully the songs of nature, superstition, and religion are worthy a place in every library. Our old friend, Mr. Warren Sumner Barlow, the author, will please accept our thanks for his kindness in remembering us. We are informed that this volume may be purchased at the *Banner of Light* office, No. 9 Bosworth St., Boston, Mass. Price, plain, \$1.00, or in gilt \$1.25, and ten cents postage.

VICKS FLORAL GUIDE.

It is with pleasure we welcome again *Vick's Floral Guide*. We have known Mr. Vick personally for many years, and in every relation of life have found him the soul of honor, truth, and justice. It does us good to recommend such business men, and to say "God bless your labors," especially when they spread the seeds of kindness as well as those of beauty.

See advertisement in another column.—ED.

THE VOICE OF ANGELS has changed management, and while we regret that our esteemed friend Mrs. Sprague retires from public life, we are pleased to know that a lady of so much talent as Mrs. Julia Dawley takes her place. We know of very few so competent to investigate spiritual phenomena as she. See adv.—ED.

FACTS.

All Correspondence should be addressed to L. L. WHITLOCK, Editor, P. O. Box 3339, Boston.

OUR OPINIONS ON THE SUBJECT OF INVESTIGATION.

The success of any enterprise depends largely upon the individual efforts of its leaders, and the soundness of their principles and policy.

The FACTS journal has, and we hope will always have, a settled course of action. Our plans in the main, and our ideas of investigation, are the same as when we began the publication of the FACTS magazine, nearly two years ago. We are not disposed to question the rights of others to investigate any science as they desire; and, therefore, of those who feel that no investigation of spiritual science is of value except by the methods of rigorous physical demonstration, we claim an equal right to prosecute our investigations in the manner which we prefer, and this certainly belongs to all investigators in any department of knowledge. Nor do we admit that our method of gathering facts by receiving all credible evidence, and placing a judicious reliance on human testimony, is at all inferior to the method of those who think that the testimony of honorable, intelligent citizens is of little value, and that the only parts to be relied on are those which are gathered under rigid and extraordinary precautions, as if all parties to phenomena were destitute of veracity and honesty. We do not think that spiritual phenomena should be treated on any other principles than those of common sense and prudence which govern us in business transactions, in the administration of laws, and the acquisition of geographic and historic knowledge. We do not sympathize with that statement which assumes that if there is the remotest possibility that any spiritual phenomena may be an error, therefore it must be false and fraudulent,—or, in other words, we do not assume that every spiritual phenomenon must be considered fraud and delusion until we have evidence as strong as mathematics to prove its truth. There may be skeptical minds that demand such a policy, but if it had been generally pursued it would have greatly retarded the progress of spiritualism, and hindered or damaged its chief supporters. Equally unreasonable do we consider it to demand that every witness of spiritual facts should be an expert in physical science, for spiritual and physical

sciences are as distinct as chemistry and music. A professor of physical science may be profoundly ignorant in spiritual science, and unfit to give valuable testimony, while one who has no knowledge of physical science may be an expert in the spiritual, and worthy of implicit reliance. We attach no value to the reports of self-opinionated individuals who consider themselves qualified to judge of the whole subject of modern spiritualism because they have attended one seance, which, if not what they expected, or perhaps not free from untruth, was beyond their comprehension. Ignorance is always to be deplored, and we are not for one moment attempting to show that an ignorant man is more valuable to any cause than an educated one, but we do claim that ignorance on any subject is a good reason why such a person should not profess to teach, or even express his opinion, until he has investigated, although he may be an honored investigator in some other branch of scientific research. As we have said before, it does not require scientific investigation to say the moon shines; nor is it required to make a man believe he knows his friend if he sees him at a seance; therefore, we publish the evidence of others as they profess to have seen it, and while it is a fact to them, it is of more or less importance to others, as each mind sees it to be valuable. Nor shall we allow for one moment the vexed questions of the day, which belong to humanity at large, to enter into our work on mental and spiritual phenomena. We hold that the acceptance and investigation of these laws, from a scientific standpoint, has nothing whatever to do with a man's life or morals, admitting that the more beautiful the conditions, and the more elevated the taste and character of the investigator, the better the quality of the phenomena, but not more conclusive as evidence of immortality, or of more importance to science as a foundation on which to build; therefore, our investigations will be as practical as the circumstances will admit. We shall wait patiently to know the truth, and not judge hastily of evidence of which we are not absolutely certain, but shall not refuse to publish descriptions of phenomena which we are satisfied are genuine, even though we know that under some other circumstances the medium has been fraudulent, or that his moral character is bad. Our duty will be to obtain from all sources, so far as possible, the evidence of immortality, and we believe that evidence to be as valuable to science in establishing the truth when coming from a spirit whose earth life was corrupt, but well defined, as if from an exalted spirit of light, even though the medium may be as bad as the spirit was while in earth life.

ADVICE TO MEDIUMS AND INVESTIGATORS.

When the cry of fraud is going broadcast over the land, and we hear from friends and foes of exposures and all kinds of deceptions, we think it would be well to ask how much of this is the work of the mediums, how far they are morally responsible for their actions, and how the rights of both mediums and investigators may be protected. There is no doubt that unprincipled persons are practicing mediumship dishonestly, purely for gain, and not in any way to make the world better. This is much to be deplored, and while mediums must live, and therefore are entitled to a support from their seances, we are sorry to know that many who have mediumistic talents are not more anxious than they appear to be to use them in an honorable manner for the benefit of spiritualism. What can be done to eradicate fraud from spiritual seances, and explain that part of the phenomena which *appears* to be dishonest? We answer according to our ideas. Let mediums do all they can to prove that they are honest by being entirely fair and candid, not by allowing anyone to dictate conditions which would interfere with the work of their controls, but by suggesting themselves, and accepting from others, such conditions as will prove conclusively the exact truthfulness of their manifestations, and leave no room for doubt. In this way mediums will be honored and sustained by their friends, and great good will result, for there will be nothing to encourage skepticism, suspicion, or slander. As an illustration, every person who has investigated thoroughly with different mediums knows that materialization, personation, etc., are nearly allied to each other, that it is difficult in many cases to say which is which. If the mediums are conscious of these changes, nothing would add so much to their credit, and the advancement of this science in the public mind, as for them to explain what they know with entire candor. If, however, they do not choose to give this satisfaction, it is no reason why a circle of interested individuals, all having equal rights to investigate and judge for themselves, should be broken up or rudely disturbed by one individual, who is suspicious of fraud, to the inconvenience of twenty others who have paid their money, and are not disposed to be interrupted. Let those who desire to clear the muddy waters and eliminate fraud by protecting themselves with test conditions hire their mediums for special seances, and not interfere with public ones, where others are discommoded who are searching for the truth in their own way, disturbing no one, but using their judgment and reason as they think best, believing that without test conditions they may get phenomena that are entirely satisfactory and convincing.

PERSONATION AND MATERIALIZATION, WHICH?

We wish to write more of the positions taken by mediums, which by many are considered fraudulent. Some cases there may be, and probably are. Mediums should feel that this is their cause, and whatever brings discredit on spiritualism is a disgrace to them, and the only way to rectify this is to make sure work for truth and justice. Let there be no more questions; make everything as plain as possible. We do not mean by this that mediums can explain the mysteries of this undeveloped philosophy, which, like other sciences, has an origin beyond our conception, and of which even the spirit world are not able thus far to give us explanations of such a character as to satisfy our leading investigators; but we desire that no possible doubt shall be entertained by any body of the honesty of our mediums.

Personation is as good of its class as materialization, and it is accepted as a spiritual manifestation, but is not understood when appearing at materialization seances, where people are looking for materialized forms from the spirit world; so, when a spirit comes out of the cabinet using the form of the medium, we at once feel that there is fraud, especially if on examination we do not find the medium in the cabinet.

We find in most of these cases that we are deceived only in this, the mediums do not understand these laws, consequently cannot explain them, but are simply acting at the dictation of the spirit.

Materialization, a most wonderful phenomenon, and the highest phase possibly of spirit expression to mortals, must ever be in our opinion a mystery as to its causes, while as a *fact* it is too well known not only by our own investigations but by thousands of reliable witnesses whose intelligence and honor cannot be questioned. Then, evidently, our true course is to watch carefully that we be not led into temptation, and deceive our own souls, but try the manifestations we are witnessing, whether they be personation or materialization. We should not object to our spirit friends using the material elements in the best way they can to make themselves known to us, but try to understand more of these laws.

Truth, in its highest form of expression, should be the object of every spiritual medium and investigator; and as discord and inharmony will drive our loved ones from the family circle in earth life, so will inharmony in the spirit circle drive out the best results.

TESTIMONIALS.

Mr. J. B. Colton, of Garrettsville, Ohio, writes: "I enclose \$2.00 for my subscription for *Facts*. Please send them on as fast as they are ready. I am anxiously waiting; would like a number every two weeks."

Mr. Joseph G. Patton, of Towanda, Pa., says: "You may enter my name on your list for another year. The publication of facts by competent and reliable authors is something which has long been needed."

Mr. John N. Eames, Charlestown, Mass., says: "I have been very much interested in reading the facts published in your magazine. They are doing a good work, and will in time find their way into households that would reject spiritual truth coming in many other forms."

Mr. D. H. Rasbach, of Canastota, N. Y., says: "I received your first volume, in four numbers, of *Facts*, and have found them very interesting. If I could not duplicate them, \$10 would be no object for me to part with them. I have given your address, and notice of the work, to many of my friends, and will continue to do so. I herein enclose two dollars for another volume."

Mr. C. G. Hellebery, of Cincinnati, Ohio, encloses a post-office order for another year, and remarks: "Your *Facts* are exceedingly interesting, and will stamp out error wherever they go."

"The spiritual quarterly magazine, *Facts*, opens its second volume with the March number, the contents of which are creditable to a work that is of inestimable value as a means of making known the basic truths of modern spiritualism. A portrait of Dr. Fred L. H. Willis serves as its frontispiece, and an interesting account of his spiritually mediumistic experiences, principally of the physical phase, which culminated in his expulsion from Harvard College, is reproduced from the *Banner of Light*. Numerous authentic accounts of spiritual phenomena of a later date are also recorded in this elegantly-printed octavo. This work is for sale at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston. It merits an extensive circulation."—*Banner*, May 12, 1883.

50 WEST 12TH ST., NEW YORK, Feb. 8, 1883.

To the Editor of *Facts*:

Dear Sir,—I am in receipt of the last number of your most valuable and interesting publication, and I need scarcely say that I am glad the phenomena of spiritualism has found so truthful a representation. I have sent several copies to my friends in Europe and in India; and in a letter before me I find expressed my own thought upon the matter. While in my somewhat extensive "wanderings" I have only heard one opinion: "Facts are what we want, and here they are." Both Mrs. Fletcher and myself welcome its coming, and sincerely trust it will receive the hearty support it so richly deserves.

Yours for the truth,

J. WILLIAM FLETCHER.

29 INDIANA PLACE, BOSTON, Feb. 7, 1883.

L. L. WHITLOCK:

Dear Friend,—Your *Fact* magazine embodies an idea which had long haunted my own brain,—to preserve the current testimony of many competent observers of spiritual phenomena in such form as eventually to constitute a library of reference, where the varied and multiform phases of mental and physical manifestations of spirit power may be intelligently studied and compared. I am sincerely glad that you have undertaken this work, and hope you may be amply sustained.

A reliable compilation of well-attested facts is as essential to accurate thinking concerning the realm of spirit as of the world of matter.

"God writes his thoughts in facts, in solid orbs, in living souls."
To "think God's thoughts after Him," we must cognize these facts.

"The simplest peasant who observes a truth,
And from a fact deduces principle
Adds solid treasure to the public wealth.
Facts are the basis of philosophy;
Philosophy, the harmony of facts
Seen in their right relations."

Yours fraternally,

DR. H. B. STORER.

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FACTS.

All Correspondence should be addressed to L. L. WHITLOCK, Editor, P. O. Box 3533, Boston.

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sciences are as distinct as chemistry and music. A professor of physical science may be profoundly ignorant in spiritual science, and unfit to give valuable testimony, while one who has no knowledge of physical science may be an expert in the spiritual, and worthy of implicit reliance. We attach no value to the reports of self-opinionated individuals who consider themselves qualified to judge of the whole subject of modern spiritualism because they have attended one seance, which, if not what they expected, or perhaps not free from untruth, was beyond their comprehension. Ignorance is always to be deplored, and we are not for one moment attempting to show that an ignorant man is more valuable to any cause than an educated one, but we do claim that ignorance on any subject is a good reason why such a person should not profess to teach, or even express his opinion, until he has investigated, although he may be an honored investigator in some other branch of scientific research. As we have said before, it does not require scientific investigation to say the moon shines; nor is it required to make a man believe he knows his friend if he sees him at a seance; therefore, we publish the evidence of others as they profess to have seen it, and while it is a fact to them, it is of more or less importance to others, as each mind sees it to be valuable. Nor shall we allow for one moment the vexed questions of the day, which belong to humanity at large, to enter into our work on mental and spiritual phenomena. We hold that the acceptance and investigation of these laws, from a scientific standpoint, has nothing whatever to do with a man's life or morals, admitting that the more beautiful the conditions, and the more elevated the taste and character of the investigator, the better the quality of the phenomena, but not more conclusive as evidence of immortality, or of more importance to science as a foundation on which to build; therefore, our investigations will be as practical as the circumstances will admit. We shall wait patiently to know the truth, and not judge hastily of evidence of which we are not absolutely certain, but shall not refuse to publish descriptions of phenomena which we are satisfied are genuine, even though we know that under some other circumstances the medium has been fraudulent, or that his moral character is bad. Our duty will be to obtain from all sources, so far as possible, the evidence of immortality, and we believe that evidence to be as valuable to science in establishing the truth when coming from a spirit whose earth life was corrupt, but well defined, as if from an exalted spirit of light, even though the medium may be as bad as the spirit was while in earth life.

FACTS.—MISCELLANEOUS.

[The following message was given April 22nd, and is published in advance by special request of Father Pierpont.]

HENRY F. GARDNER.

Important questions come up for consideration, Mr. Chairman, in which vital issues are involved. The whole world seems moved at the present time with agitation of thought upon religious or spiritual matters. Liberality of sentiment has crept into the folds of old theology, and is making itself felt. What with liberalists and progressive minds on the one hand—determined to take along with them on their upward march all whom they can reach, who have entered within the very portals of the Church, making it shake to its foundations by the stirring truths which they proclaim and demonstrate as indeed coming from Heaven—and with superstitious bigots on the other hand, who will not yield an inch in their adherence to their creeds, we are having such an agitation in religious circles as the world has never before witnessed.

You spiritualists, perhaps, do not perceive this, because you are engaged in your own affairs and do not trouble the churches or religious folds generally; but spirits standing outside of these folds and gazing abroad upon the entire world can plainly discern that everywhere a mighty convulsion is taking place which is to have great results in the near future.

I believe, Mr. Chairman and friends, that within the next ten years you will see such a revolution in religious circles as you have never dreamed of. This will be attributable in part to the progress of spiritualism; but it will also be due to the growth of humanity, to the expansion of human thought, and the spread of tolerance of opinion independent of spiritualism.

And now, friends, in view of all this, I must call upon you to keep your eyes open and your faces to the front; it will never do for you to go to sleep, or turn your backs upon the great questions which involve the interests of humanity. I believe, from what I perceive, that within the next five years a greater attempt, with more concerted action, will be made by the bigots of Old Theology to place their "God in the Constitution" of these United States than has ever been made before. Indeed, former efforts, when compared with those of the future, will seem as nothing.

I wish to say to spiritualists, liberalists, and freethinkers generally, and to all people who are progressive in thought and spirit, that they must be careful how they step; they must keep themselves in a position to meet the enemy at every turn. Eternal vigilance is the price of liberty today

as it was in the times of our forefathers; and in spiritualistic and religious circles this principle should be held up continuously.

As a spirit, I take an interest in the affairs of human life; and as a spiritualist, I take an interest in the affairs of spiritualists and spiritualism. I am sorry to say, however, that I find more discord among spiritualists today than I did when, a few years ago, I held my place in this city. I regret to observe that our people, those whom we should suppose would be the most harmonious of all people, are continually bickering and finding fault with each other,—engaged in hair-splitting upon little points of no moment, leaving the most vital affairs connected with spiritualism severely alone. I am very sorry to see so little attention paid to the protection of mediums and the development of mediumship. Why, I wonder what spiritualists think is to be the outcome of all this aggressiveness? I wonder what they think is to be the result of such action as many of them take in regard to mediumship and mediums? I think it is time they set to work to look after the welfare of their mediums. If they find them less pure and honest and stable than they should be, let them go to work and encourage them,—place them in a condition to become more reliable and more honest.

I am obliged to say that I have seen in the private lives of many of those who are finding fault with and pointing the finger of scorn and condemnation at our public mediums no higher indication of purity, probity, or integrity generally than are seen in the lives of those they so flippantly condemn.

I am interested in mediums and mediumship, and shall always attempt to protect such sensitive instruments to the utmost of my ability. I am interested, as I said before, in the affairs of spiritualism. I do not believe the time has come for any general plan of organization to be set on foot. In fact, my friends, I do not believe that such a time will ever come in the history of our cause. We have had enough of organization in the past. We have been hedged around by creeds, dogmas, and catechisms until we hardly knew where to step, and dared not diverge in one direction or another lest we should run against some sharp point, bristling with terror and threatening in its attitude. I do not believe in crystallizing spiritualism with creeds. I know that the spirit world has no need of bishops, cardinals, or popes in its service.

I know very well that just as soon as a general plan of organization is established, and a body of people calling themselves "The National Association of Spiritualists," or embodying their views under any other high-sounding title, a creed, formula of opinions, and assumptions is sure to follow, and the work taken out of the hands of spirits. Even the development of mediums, if this were possible, would be placed in the hands of a

few censors, or would-be directors,—those who think they know the whole of spiritualism, when in fact they know but little about it. I also know that in a little while, under such an organization, we should have half a dozen or more bishops and cardinals, and perhaps one head-center as a pope, to direct the movements of spiritualism.

I for one raise my voice to protest against any such plan, and I call upon the spiritualists of the United States to express their opinion intelligently and candidly as to the wisdom of establishing such an organization of spiritualists.

I never was backward, Mr. Chairman, in giving my opinion upon any matter under consideration, and I do not propose to be so now. I am not invited to speak by those who have this matter in charge; but I do not always wait for an invitation, as you well know. I can almost hear some one of my opponents say: "Gardner himself was something of a pope when here; he always wanted his own way, and meant to push himself in where he thought he belonged, whether anyone wanted to hear from him or not." Well, I am just here for that purpose, and although I deny being a pope, or wishing to be one, I will confess that I like to make myself known and express my opinion whenever I can. In this instance I believe I have reason on my side in the matter which I now bring before the spiritualists of the United States.

Not long since—it may be a year ago—comparatively a few in number, professing to be delegates from spiritualistic societies, met together at a certain point, organized themselves into a body, framed a constitution and by-laws, and assumed to represent the entire mass of American spiritualists. Now I affirm that this small number of spiritualists had no authority for doing anything of the kind. The great body of spiritualists in this country never authorized nor deputized them to go out into the western portion of the country to organize any such movement.

In order to have constitutionally performed any such work, every society of spiritualists in the country should have called a meeting of its members, and ascertained if they sympathized with the movement and considered it desirable and wise to send delegates to represent them; if so, then select them. Nothing of the kind was done. Here and there one or two were found who believed in the idea, and were willing to serve as delegates, and went forth representing a few societies of spiritualists, and the affair has been used as an indication that the spiritualists demand a National Organization! I declare that to be a false assumption.

I believe in *local* societies. I understand as well as anybody that "in union there is strength," and if people can come together in the spirit of concord, they will perform better work than they will individually. This much I concede to those who oppose me on this subject. But we do not

want creeds and formulas, constitutions and by-laws, so arbitrary in their nature that one cannot under any consideration break away from them. If these local societies were only gatherings of the people for the purpose of listening to spiritual teachings and communion with spirits, together with purposes of a social nature, I should consider it all very good; but were you to have a *grand organization* that must have its principles embodied in a creed, with all the attending display of dictatorship, then I say the spirit world does not want it, and will not recognize it if established.

I think, Mr. Chairman, by consulting other spirits on this subject you will receive information similar to what I have given you today.

I send my greeting to my friends. I am always glad to make myself heard through a medium. I believe in encouraging mediumship, and in making use of it. I think it is the duty of every intelligent spirit to try and manifest himself in as characteristic a manner as possible, and thus aid in the work of human enlightenment. Spirit intercourse tends to uplift man from a condition of degradation and dishonor to a plane of purity, integrity, and knowledge. I for one, as a spirit, am very glad to raise my voice, through mediumistic lips, in behalf of the cause of truth and in defense of mediumship, for I am actively interested in the work of benefiting humanity as a whole. Henry F. Gardner.—*Banner of Light*.

TO ADVERTISERS.

We are getting ready to issue large editions of **FACTS** to be sent to manufacturers, business men, and others, each person receiving only one copy, therefore making it substantially equal to a personal circular, which would cost, if mailed to the same number of persons, nearly ten times as much as we charge for advertising. Our rates will be found on the inside of the first cover. As an additional reason, let us suggest that **FACTS** will be read *and kept* for reference, no matter how much people may be opposed to these phenomena. Your judgment will convince you that, in this age of reason, people will read and investigate for themselves, and the same class of phenomena which Jesus of Nazareth produced in his time will find investigators today; therefore, **FACTS** will be kept, and your advertisement will be valuable.

We would say to all who would have these phenomena understood for the good of humanity, let us have your co-operation. Ask your neighbors to subscribe for **FACTS**. The truth must triumph. People will read, and if anything is found which they think produces inharmony, let them remember that no system of knowledge has been accepted without controversy and discord, and that out of these conditions will come brighter and more beautiful the truths of spirit existence.

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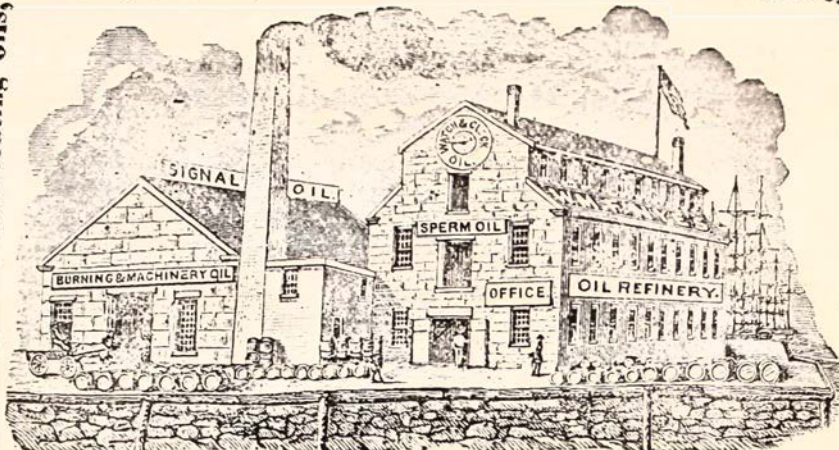
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CHICAGO, June 28, 1879.

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FACTS.—MISCELLANEOUS.

TRUTHFULNESS TO ONE'S SELF.

A Sermon, delivered at Onset Bay Camp-Meeting, July 21, 1884, by

REV. JAMES KAY APPLEBEE.

LOVE OF NATURE.

A POEM BY J. CRICHLEY PRINCE.

In man I love all that is noble and great;
But war, and oppression, and falsehood I hate;
And oft has my spirit burst forth into song
Against ev'ry species of riot and wrong.
I'm a pleader for Freedom in ev'ry form,
For my country I feel patriotic and warm;
Yet still I've no wish to disorder the land
By the flame of the torch, or the flash of the brand.
I'm for movements more gentle, more certain, in sooth
The movement of morals, the triumph of truth;
And my hopes are that men, who are toiling and grieving,
May make this old earth like the Heaven they believe in.
My religion is Love; 't is the best and the purest!
My temple the Universe,—widest and surest!
I worship my God through his works, which are fair,
And the joy of my thoughts is perpetual prayer!

I wake to new life with the coming of Spring,
When the lark is aloft with a fetterless wing,
When the thorn and the woodbine are bursting their buds,
And the thristle is heard in the depths of the woods,
When the verdure grows bright, and the rivulets run,
And the primrose and daisy look up to the sun,
When the rainbow of April expands o'er the plain,
And a blessing comes down in the drops of the rain.

When Summer, in fullness of beauty is born,
I love to go forth at the first blush of morn,
To pause in the field where the mower so blithe
Keeps time with a song to the stroke of his scythe.
I love, too, at noon, to revisit the bowers,
Mid the murmur of bees and the breathing of flowers,
And there, in some sylvan and shadowy nook,
To lay myself down near the brink of a brook,
While the coo of the ring-dove sounds soothingly near,
And the soft voice of childhood comes sweet to my ear.
I love, too, at evening to visit the dell,
Where the tall fern is drooping above the green hill,

When the vesper star burns, the zephyr wind blows,
 And the lay of the nightingale ruffles the rose,
 When things that I gaze on grow fairer, and seem
 Like the fancy-wrought shapes of some young poet's dream!

In the calm reign of Autumn I'm happy to roam,
 When the peasant exults in a full harvest home;
 When the boughs of the orchard with fruitage incline,
 And the clusters are ripe on the stem of the vine;
 When nature puts on the last smile of the year,
 And the leaves of the forest are scattered and sere,
 When the lark quits the sky, the linnet the spray,
 And all things are clad in the garb of decay!

Even Winter to me hath a thousand delights,
 With its short gloomy days, and its long starry nights!
 And I long to go forth, ere the dawn, to inhale
 The health-giving freshness that floats on the gale,
 When the hunter is out on the desolate moor,
 And the robin looks in at the cottager's door;
 When the spirit of Nature has folded its wings
 To nourish the seeds of all glorious things,
 Till the herb, and the leaf, the fruit and the flower,
 Shall awake in the fullness of beauty and power!

There's a harvest of knowledge in all that I see,
 For a stone, or a leaf, is a treasure to me.
 There's the magic of music in every sound,
 And the soft arms of Beauty encircle me round,
 Till the soft-swelling joy that I fancy and feel
 Is more than the language of song can reveal!

Did God set his fountains of light in the skies,
 That man should look up with tears in his eyes?
 Did God make this earth so abundant and fair,
 That man should look down with a groan of despair?
 Away with so heartless, so joyless a creed,
 The soul that believes it is darkened indeed!

LADIES AND GENTLEMEN,—

I am one of those unfortunate persons who are doomed to get a melancholy and a scanty living by "the foolishness of preaching." You all know very well that a preacher can seldom get along anything like swimmingly without taking at least one text. On this occasion I mean to take three. My first text is from old Chaucer, and it is this:—

"From false crowds fleeing,
 Dwell with soothfastness;
 Prize more than treasure
 Hearts true and brave;
 Truth to thine own heart
 Thy soul shall save."

My second text is from Skakespeare : —

“ This above all, to thine own self be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.”

My third text is from the Hebrew David, who, addressing his Jehovah, said : —

“ Behold, thou desirest truth in the inward parts.”

You see, then, that if there be any truth in the sayings that there is strength in numbers, and that there is luck in odd numbers, we are destined to be strong in our luck, and lucky in our strength, this afternoon.

In the three texts the same idea is contained,—the all-importance of cultivating truth to one's own heart, truth to one's self, truth in the inward parts.

At first sight it would almost appear that the virtue of truthfulness was confined to what was said to and done towards others ; that it had no function at all within life ; that its scope was confined to life's outside demeanor ; that it could not be manifested in emotions that only we ourselves can feel, but only in words that are uttered, and in actions that are visibly done. Thus to think of the virtue of truthfulness is to narrow it and deprive it of all its best beauty. Truthfulness in outward demeanor is impossible unless there be, first of all, truthfulness to one's self.

Now, what is involved in preserving this self-truthfulness ? Two things are involved in it. There is involved in it, for one thing, the cultivation of a spirit of mental bravery ; and there is involved in it, for another thing, the cultivation of a spirit of mental sincerity.

Let us take these two things in their order.

What is it to be mentally brave ? It is to be energetic in mental investigation ; it is to dare to see that all our intellectual conclusions shall be based on some fact ; it is fearlessly to push our conclusions to all their legitimate issues ; it is to love only that, and to hold on only to that, *in belief*, which we are well assured represents some reality in life. Mental bravery is a very rare virtue. Very few men repudiate as beliefs all theories that have no facts to go upon : still fewer men, cherishing as beliefs only theories which have facts to go upon, dare to push their beliefs to their logical issues. Most men have not the courage of their own convictions. When a man is seen to have the courage of his convictions, the world denounces him as a fanatic, and crucifies him accordingly. Most of the men who profess to hold certain beliefs hold to them timidly. They are afraid of their own convictions when they are boldly and nakedly expressed. They are still more afraid of them when bolder spirits than they themselves are push the convictions to their logical issues.

How common it is to hear people—good people, conscientious people,

people who are to be respected—in the theological and political worlds, denounce men of “extreme views.” “Oh!” these people are wont, shudderingly, to say of some impracticably honest thinker, of some outrageously radical fellow who will insist on going to the root of things,—to the root of truth that men may come to see it in all its naked completeness,—to the root of falsehood and wrong, that men may be in no danger of ever mistaking them for truth and right;—“Oh!” these people who dread extremes are in the habit of saying of some such thinker, “it will not do to admit him into our society,—bless you, he’ll upset everything,—nothing is sacred to him,—nothing safe from his enquiry. His views are *so* extreme.” When we hear these people talk in this way, we feel impelled to ask: “Extreme in *what*? In truth, or in error? In the direction of liberty, or in the direction of tyranny?” Extreme men have at least this one virtue,—this one rare merit,—they are honest men; they are either all of one, or all of the other; they are either Angels of Light, and honest in *that*, or they are Devils of Darkness, and honest in *that*. You always know exactly where to have them. And the man who is careful to let you know just what he is, and just whereabout he is; just what he thinks, and just what he does not think; just what he believes, and just what he does not believe; and who does this in a way that does not admit of the possibility of your ever mistaking him,—such a man does you an immense service. The further your belief may be from his belief the greater is the service he renders you by expressing his belief in so plain a fashion. You may differ from him, you may think that his belief lowers his own life, and that it would lower the general life of society could it be made popular, yet his honesty entitles him to the tribute of your respect and esteem. It is not such plain-speaking people who do the most hurt. Those people who trim their utterances that they may catch some favoring gale of public sentiment,—who do not utter straight out all that is in their minds,—who are conscious of having within them a *reserve* of doubt, of thought, of belief, which their words conceal,—it is these men who contribute to all the pretences of life, who make religion a bit of sounding brass, and the services of religion a tinkling cymbal.

If you have any influence, in the shape of money, or social position, or ability, or what not, to use your influence for what your reason tells you is right, irrespective of whether six men or sixty thousand men can be found to range themselves on your side, is to do a noble thing, and a triumphant thing, whatever the result may be. Whatever you *may* be, if you are true, within and without, to *what* you are, you have within you the sort of stuff out of which patriots, heroes, and saints are always made. Nothing succeeds like success. It is easy to range one’s self on the winning side; the courageous thing is to range one’s self on the side which does *not* win.

Men who care exclusively for winning never win anything. Majorities never win. It is always the minorities who win by winning the majorities. And the minorities win by dint of sheer pluck, by dint of storming forlorn hopes, and, though beaten back, undone, forlorn, bleeding and broken, gathering themselves together again, and going up to the fight once more. Every such defeat brings success the nearer. It swells the great triumphant tide of progress that will, in the end, sweep all error and all wrong away.

"Truth crushed to earth shall rise again,
The eternal years of God are hers:
But error wounded writhes in pain,
And dies amid her worshippers."

It is humiliating to find so many people in this world who have not the courage of their convictions. The late Dr. McLeod, the celebrated Scotch Presbyterian clergyman, was suspected by his Presbytery of cherishing lax notions about Sabbath observance. He was accused of wanting to relax the grimness of the Scotch Sabbath, and he had to defend himself before his Presbytery. In the course of his defence, he related a little incident that had happened to himself. He was once at a dinner-party, and a person sitting next to him said: "Do you mean to say, Dr. McLeod, that you teach publicly in your church that a man may take a walk on Sunday?" "Yes," replied the Doctor, "I do." "I am thankful for it," replied the gentleman, "I always take a walk myself on the Sabbath, but I am always careful to go out at the back door." That was back-door religion, the most popular religion going. I have known ladies, fond of a game at cards, huddle the cards up and hide them under the sofa cushion on hearing the minister's knock at the door. Sometimes we hear people say: "Well, I do certainly hold so-and-so to be right; but I don't act up to it, because, if I did, I should hurt the feelings of my neighbor who holds quite the contrary thing to be right. He is a very good man, very fond of me, and we get on very well together, and I don't like to offend him." Now, such a spirit seems very amiable; but it will not bear examination. We cannot get away from the fact that a thing is morally right or morally wrong. No actions are morally colorless. I am morally right in doing that, and that only, which my conscience tells me I ought to do. I am never morally right in doing a thing because the conscience of another man tells me it ought to be done. I cannot, without certain moral damage to myself, shift from my shoulders my own sense of moral responsibility, and permit the conscience of another to be my criterion of right and wrong. Suppose my next-door neighbor is a rigid Sabbatarian. He envelopes his house in gloom all through the Sunday hours. No sound of mirth is heard therein. His children are marched gloomily off to meeting; and, for the rest of the day, they are made to sit gloomily on chairs, cramped in all their little limbs, and men-

tally stumbling over stony texts. Suppose I am not a Sabbatarian. Suppose I believe that one day is just as sacred as any other day; and that it is a very desirable thing that we should have at least one day in seven for purposes of rest and recreation; that Sunday is just such a day,—a day in which children should not be bored with any lessons whatsoever,—a day distinguished from all other days by its total freedom from anything and everything in the shape of *work*,—a day in which children should have their playthings out, and be encouraged to romp and dance about to their little hearts' content! Suppose this. I know it would hurt the feelings of my gloomy neighbor for him to see my children playing on Sundays, and for him to hear the sound of their mirthfulness. But, ought I, in deference to his feelings, to draw my blinds down, keep my children supernaturally quiet, and envelop my house in the Sabbatarian gloom which pervades his own? Were I to do *that*, while I should not help the man at all, I should grievously damage myself. I should occupy a lower moral ground than that on which he stands. His Sunday observance *does* accord with *his* convictions of what is right; but my Sunday observance, were I, out of deference to his feelings, to imitate him, would accord with my convictions of what was wrong. We live that we may be *ourselves*,—not that we may be other people. However good and sincere they may be, people have no right to expect—it is bad to encourage them in expecting—that it is the duty of other people to be religious according to the pattern they are good enough to set. It is a great thing to make what is *seen* in us accord always with what is *unseen*; to make the word we speak correctly interpretative of the thing we think; to make the action done image forth the principle we cherish as true.

If we would be truthful to others, we must exhibit our own inner facts to them. *Ourself* is the supremest fact of which we can take cognition; and the supreme duty of life is to exhibit that supremest fact *ourself*, *just as it is*,—all its wealth of thought and doubt, of hope and love. The man who is thus truthful—who, as John Milton would say, has the light within himself—"may sit i' the center and enjoy bright day." So long as *you* dare to be truthful, what need *you* to care how false others about you may be? Your thoughts may be poor enough, your opinions mistaken enough, your actions unwise enough; but, because they are true revelations of yourself, your life is a bit of divine reality, and will never bring you to shame! You show forth righteousness. You stand on the rock—the rock of truth. The waters roar about you and are troubled,—smaller natures fret and fume and fuss,—but your spirit may rest in its sweet serenity, undisturbed in its steadfast calm.

Extreme men—of course I mean now extreme men in the right direction—do this useful work; they keep advanced places occupied, and keep

those places warm and soft, until such time as timider people shall think it politic and safe to walk up to those places, sit down in them, and enjoy the warmth and softness they did not themselves create. There is no respectable, safe, moderate thinker of today, either in the theological or political world, who does not occupy a place which has been won for him, not by his own sweat at all, but by the toil and the sweat, the agony and the shame, of some extreme thinker of the past. I know hardly anything so contemptible and so cowardly as this fashionable denunciation of "extreme men" and "extreme views," in which some good people indulge. Those who indulge in this fashionable denunciation are indebted to the extreme men they denounce for almost everything that makes their own lives great and beautiful and free.

There are in politics but two methods of government, either one of which is entirely wrong or entirely right; and there are in religion but two bases of belief, either one of which is entirely safe or entirely unsafe to stand upon. The two methods of government, either of which is entirely wrong or entirely right, are government by privilege and government by popular right. Those politicians of the various nations who advocate the entire of either one of these methods are consistent politicians. They hold to a principle,—it may be wrong, or it may be right,—but they consistently carry it out to its legitimate issues. There is no consistent halting ground for nations between these two extremes. In England there are two great political parties,—the conservative party, who go in for as little government by popular right as is compatible with the retention of as much government by privilege as, without forcing on a revolution, they can secure,—and the whig or liberal party, who go in for as much government by popular right as may not be incompatible with the retention of some little government by privilege. English conservatism, carried out to its logical issues, would mean government solely and entirely by privilege. English liberalism, carried out to its logical issues, would mean government solely and entirely by popular right.

The English scheme of constitutional monarchy is intended to be a compromise between these two extreme and utterly irreconcilable methods of government. But really, and as a matter of fact, no such compromise is possible; it is only a shifting expedient, and never can offer any permanent solution of the governmental problem. The political history of England, almost from the beginning up to now, is the history of the conflict which has been constantly carried on between these two opposing principles of government.

Russia presents the completest example to the world of the principle of government by privilege carried out to its logical issues. The world, today, sees the result. The official head of the Russian government dare not

show his nose without the doors of his well-guarded palace for fear some Russian nihilist should cut the imperial nose off! Delicately nurtured girls—girls who have read Voltaire, Milton, Tennyson, Longfellow, and Whittier, and who have become inspired with the great thoughts of liberty those great men have embalmed in verse—are now toiling in degrading penal labor for having been guilty of the crime of audibly wishing their country might be free! It is the fashion to denounce the crimes committed by Russian nihilists. The grim fact is that a ruler like the Czar of Russia commits more murders in a single day than the nihilists have ever committed in a generation! I do not like assassination, neither do I like the tyranny that makes assassination the only possible resort for a despairing people to take. I would far rather have one tyrant dead than a million people enslaved. Human life is sacred; but it is no whit more sacred when seated on a throne, and clothed in purple, than it is sacred when seated on a three-legged stool in a hut, and clothed in rags.

In the idea on which the American government is professedly based we have the completest possible expression that could be given to the principle of government by popular right. The *idea* of the government of these United States is that the phrase "sovereignty of the people," should be made to mean all that it *ought* to mean in national life. "Government of the people, by the people, and for the people," is a very pretty phrase. The phrase is all right,—the thing to mourn over is that there is no fact in American governmental policy to which the phrase exactly corresponds. How can there be government by the people when quite one-half of the people, the women, are excluded from all participation in governmental concerns? The women of America are victims of a political despotism every whit as irresponsible as that of the Czar of Russia. They are political serfs. They are compelled to obey laws they have no hand in making. They are compelled to pay taxes they have no hand in imposing. When an exceedingly commonplace *man* is nominated for the Presidency, nobody wonders at it, and nobody waxes even slightly warm with indignation. On the contrary, if the noblest and purest woman in America were to run for the Presidency, democrats and republicans alike would rend their garments, and prophecy in every market-place. But the phrase, "government by the people and for the people," does not represent a fact even with reference only to the men of America. The men-voters have so abused their exclusive political privilege that the phrase has come to mean "government by the office-holders, and for the office-holders." Although America fails in completely realizing the idea of its government, it is a grand thing to have such an idea embalmed in the national traditions, and recognized as *the* thought which ought to be made vital in all national action. We shall never have the perfect republic until women take part

on equal terms with the men in discharging political duties, and in bearing political responsibilities.

Of course, as no human institutions are perfect, and, as we believe, human society is constantly growing towards perfection, there will always exist the need for fitting political institutions to ever fresh necessities. Hence, in every nation there will be reformers,—men who are quick to spy out defects in the political mechanism of the nation, and who are eager to apply a radical cure thereunto; in every nation, too, there will be anti-reformers,—men who are content to jog along in the old way, and who resent the idea of change; in every nation, too, there will be others who occupy a middle position between these two extremes,—timid people who want to tinker up the old by tacking a bit of the new on to it,—people who spend their lives in the vain endeavor to follow the absurdly irrational advice of the poet:—

“Be not the first by whom the new is tried,
Nor yet the last to put the old aside.”

I suppose these people who have neither the courage of the old nor the courage of the new are useful. Humanity, as it marches on to full freedom, to the full fruition of all its possibilities and beautiful hopes, needs to occupy, and so to make secure, the ground it has won. For this purpose these timid people are useful. They take care of the baggage wagons, of the children, and of the old women of both sexes; and, I suppose, there never will come a time when the van-guard of humanity's march will not need to receive some little help from the rear guard thereof. Comparatively little bravery is needed to guard and keep a position which has once been won, even if that position be made the basis of further operations that brave men are pursuing that still more advanced positions may be gained. But people who are content to occupy this position are not the bravest soldiers in the grand strife, nor are they, by long odds, the most consistent adherents to principle. Extreme men—fanatical men—are always the most consistent men. Men who are ahead—the Garrisons of a cause—men who are leading forlorn hopes—who are storming some fresh citadel of infamy, or tyranny, or bigotry—these are the men who have all the courage of their convictions. They are not wise men—in a worldly sense I mean. In the estimation of cautious people they are not safe men to have anything to do with. They are not politic men. The measure of their daring is oftener than not the measure of their suffering. In their eagerness to find out a path of progress along which humanity, at the cost of no pain, and no weariness, and no bleeding feet, may safely travel, they reach high and lonely places, where untended, save by the spirits of those departed just ones who, through like tribulations, have been made perfect, they sicken, and sorrow, and die.

Not only in political thought, but still more in theological thought, is this mental timidity common. There is in the theological world the same dread of "extreme" men and of "extreme" views. How few men in theology have the courage of their convictions. Just as in the political world there are but two methods of government, either one of which is entirely wrong or entirely right—government by privilege, and government by popular right. So in the theological world there are only two foundations on which belief can consistently rest—authority and reason. We have, as a consequence, parties in the theological world precisely analogous to parties in the political world. There are those who say that belief is entirely a matter of authority, and that the reason has nothing whatever to do in determining belief. These are extremists in one direction. Then there are others who say that the reason is the sole arbiter of belief, that a man must believe a thing simply and solely because his own reason endorses the thing as true, irrespective of what popes or councils, or creeds or scriptures, may be supposed to say either in its favor or disfavor. These are extremists in the other direction. The people who rally around these two opposite flags are consistent people, the only consistent people in the theological world of today. They have the courage of their principles. Each party represents a principle, distinct and clear and definite, that by no process of mental chemistry can be made to amalgamate with the other. Any permanent compromise between the two is utterly impossible. All supposed compromises are temporary expedients which must disappear with the supposed necessity which called them forth.

If you say that authority is everything in religion, and reason nothing, you occupy a position that I can understand. It is an entirely false position, I believe, but it is an entirely consistent one; and while I dissent from it I respect you for occupying it. But the moment you leave that position, and begin to admit that there is a province of reason in matters of religion, from that moment, so long as you cling, or profess to cling, to authority—so long as you believe, or profess to believe, a thing in the authority of another—a pope, a council, a church, or a book—so long are you inconsistent, untrue to yourself, untrue to your own higher thought.

And yet we find men professing to have found, and really believing that they have found, a theological resting-place between these two extremes; and we hear them, often enough, denouncing as mischievous extremists—as people to be avoided—all other men who dare to go a little further than they do in resistance to authority, and in enlarging the domain occupied by reason. Orthodox Protestants renounced the authority of the Roman Catholic Church; their reason, they said, forced them to renounce the authority of that church; but then they set up scriptures and certain his-

torical creeds, which, they said, for the reason to presume to call into question was damnable. And here we see the logical weakness of Protestantism. While revolting against the external authority of a supposed infallible church, it set up another external authority in the shape of a supposed infallible bible. It did not even treat the Bible consistently and fairly. It did not put the book in people's hands and bid them make the best of it they could. It said to people: "Here is the Bible; you *must* bring your reason to bear upon it; you *must* make your Christianity a reasonable service, but unless your reason leads you to accept this book as your infallible authority in matters of religion, and unless your reason leads you to the conclusion that the doctrines of the fall, the atonement, the trinity, the total depravity of human nature, and of justification by faith alone, are taught in this book, then, without doubt, all reason to the contrary notwithstanding, you shall perish everlastingly." What logical weakness and imbecility to set up the reason as an arbiter of belief, and in the same breath to declare that men will be damned for any *unbelief* to which the honest exercise of their reason may lead them. Men only find in the Bible what they take eyes to see there. This is not only true of the Bible but of all books else. There is no inspiration in Shakespeare for a man who has got no inspiration in himself. I remember once reading from the "Merchant of Venice" to a company of English working men. One man of the company was a man of dense stolidity and stupidity. He had no soul above English beer and beef. The poetry of Shakespeare was utterly foreign to him. At length he seemed to grasp the idea that the whole beauty of the drama, the excellence of it, the thing he was bound to enjoy and laugh at, was the jingling similarity of the names of the characters,—Antonio, Bassanio, Gratiano, Salanio, Salarino, and the like. Whenever one of these names occurred he received it with a loud guffaw, and, evidently believing he had grasped the entire depth and height of Shakespeare's meaning, he would grin delightedly and say: "Dash it! Ain't it good?" So it is with the Bible. People take chapters daily just as they take pills. There is a sort of magic in the names of some people. They delight on Sundays to hear the changes rung on the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. The words of Shadrach, Meshach, and Abednigo stir the pulses of their souls to as much ecstasy as they can bear. We have all heard of the devout old lady who thought there was some special unction in the word Mesopotamia. "Ah!" she would cry, "that blessed word! How it does warm up my poor, old soul!"

The Bible is one thing; what men find *in* the Bible is a very different thing. Take four men,—say Calvin, Wesley, Swedenborg, and Channing, —all of them pious, all of them learned, all of them sincerely desirous to

know the truth, all of them devoutly believing that the Bible contains *the* truth they are all of them sincerely desirous to know. Calvin searches the scriptures, and declares that they teach the doctrine of election and reprobation, that Christ died only for the elect, and that only the elect can be saved. John Wesley searches the scriptures, and declares they do *not* teach election and reprobation at all, that Christ died for everybody, and that all who *will* to be saved may be saved. Who is to reconcile these two utterly irreconcilable statements? Both Calvin and Wesley find one thing in the Bible,—the trinity. Swedenborg, however, searches the scriptures, and confidently declares the trinitarian dogma is not to be found therein at all. "God is one," he declares, "that is the scripture doctrine,—one in essence, one in form, and Jesus Christ is that one God." Hence the Swedenborgian, in all his prayers, invokes Jehovah-Jesus—the God-Man and the Man-God. Channing searches the scriptures and finds therein, as Swedenborg did, the doctrine of the divine unity; but he declares, in opposition equally to Calvin, Wesley, and Swedenborg that Jesus is not God at all, only an inspired messenger, the Messiah from God! And so they go on, and so they have gone on any time these hundreds of years past, all of them affirming that the Bible teaches infallible truth, and not one of them agreeing with anybody else as to what that infallible truth is that the Bible infallibly teaches. Is it not time we rejected the Bible as an authoritative master imposing truth on us, and were content to accept it as a servant to aid us in our own individual quest after truth?

The mischief is that not content with deeming the Bible infallible, men have deemed the creeds—the utterly irreconcilable creeds—they have extracted from the Bible as infallible, too. Each man has used his creed for the purpose of fencing in a sacred spot on which he has *squatted*, keeping himself proudly aloof from all his fellows; and pretty well each man declares of his particular sacred spot that the reason must never be permitted to invade it. It has been the mission of extreme men to invade these sacred spots—to batter the fences down and pile them up for the burning—to let God's fresh day-light stream into the supposed sacred places, and show that what had been revered as holy temples—permanent abodes for religion in all its absolute beauty—were after all so many dungeon places that ignorance, superstition, and bigotry had erected.

At one time it is said: "You may rightly exercise your reason for the purpose of proving the pope to be anti-Christ; but you must not exercise it for the purpose of proving that the Book of Genesis does not teach geology." Another time it is said: "Reason may question the authority of churches, it may demonstrate that the Bible contains scientific inaccuracies; but there is a sacred limit over which it must not pass; it must not touch the central truth of Christendom; it must not put its profane

hands on the holy mystery of the trinity." And even those Christians who *have* put profane hands on the holy mystery of the trinity,—who have tested that doctrine by reason and come to reject it therefore,—even these do their little bit of *squatting*, and put up their little fences, and enclose in their little sacred spots. "Christianity," they tell us, "is a miraculous religion, miraculously attested; doubt and denial are very good things when exercised on popes, priesthoods, churches, creeds, and even on supposed infallible scriptures; but there is a limit beyond which doubt and denial must not be permitted to pass,—they must not touch the authority of Christ over man's reason, conscience, heart, and soul; nor must they touch the miracles he wrought in attestation of his mission." So it is that men try to get a consistent halting-ground between the two things,—authority and reason. And, as each man ventures to take one step in the direction of reason, he launches his cheap thunder against his neighbor for venturing to take two. There is really no consistent halting-ground between the two things. There is no such thing as believing partly on reason and partly on authority. Reason must either be "all in all, or not at all."

I have said that truthfulness to one's self involves not only the practice of a *mental bravery*, but also the practice of a *mental sincerity*. To be mentally sincere is to acknowledge truth to one's self,—it is to welcome doubts as they arise, and to permit them to work within us their own way. Mental sincerity is quite as rare a virtue as mental bravery. How many men there are who make a point of persistently silencing the questions that ever and anon arise within them as to the *grounds* they have for believing as they do? How many preachers tell their congregations that it is a prime religious duty to repress doubt,—to thrust it from the consciousness,—to pray against it as a temptation from the evil one? And so people grow up, and so people abound, who have no mental sincerity,—who glibly carry beliefs on their tongues which they dare not face in any secret chamber of their own souls.

Doubt, it is most true, is, at times, a bad thing. When any enterprise is before us, to which duty clearly directs us, then to doubt our power to achieve it is certainly bad for us. Columbus would never have discovered this new world if he had gone sailing over the pathless waters strong in doubt rather than strong in faith. When some great sorrow smites us,—when our arms stretch out to embrace father, or mother, or wife, or husband, or child, and they close upon emptiness because our beloved have gone from this outer room of the universe to an inner room thereof,—it is bad to doubt of the existence of that inner room,—bad to doubt that our loved ones are more alive there than we are here; bad to doubt that we spirits tarrying in the flesh can have intercourse, loving, tender, fond and

close, with those other spirits now emancipated from earthly flesh forever and forever!

When we remember what our belief about the mystery we call God at best is,—that it is our mode of grasping the ungraspable,—of measuring the immeasurable,—of comprehending the incomprehensible,—that it only represents to us what we think we understand of a Being who, by us mortals, is not to be understood,—when we think of what our belief about God necessarily is, and of what He must be whom it professes to represent to us,—then doubts of its sufficiency, doubts of its wisdom, doubts of its fullness, are to be cherished, because only of such doubts can a worthier faith be born.

Neither a noble manhood nor a noble womanhood is possible without this truthfulness to one's self. How can we have this self-truthfulness when we hold to our belief on the cowardly tenure of crushing into silence all the urgings of our very souls against it? There is a schism between what our lips utter and what the soul within us would fain be uttering. Our words and our thoughts are tainted and corrupt when the inmost thought of all is silenced. Our living soul is doomed to carry a dead soul ever with it.

"Our words fly up, our thoughts remain below;
Words without thought never to heaven go."

What we call our belief is then no belief at all. It is a dead superstition. There is no force in it to elevate life into nobleness; there is no strength in it to enable it to give strength to any of the great endeavors of the world.

Mental bravery leads to the conviction the speculative belief is, in itself, morally innocent. Mental insincerity is the grim product of the opposite conviction,—the conviction that mental speculations, which turn out to be mistakes, are morally and spiritually disastrous to those who entertain them. Be brave, then, if you would be sincere; and be sincere that you may be brave. Even if you should reason yourself in a belief, and hold tenaciously on to it in life, death, utterly wrong about God,—do you suppose *that* will trouble Him? Do you suppose that He will wreak any vengeance on you therefor? Suppose worms were capable of forming opinions about men and women,—they may be, for anything we can tell,—and suppose it came to your knowledge that a certain worm in your garden had formed an utterly erroneous opinion about you, would you be angry with the worm therefor? Would you wreak vengeance on the worm for not knowing your character better? If you could suppose the worm believed you capable of being angry with him, and of feeling vengeful towards him, for that mistake he had made about you, would you not think *that* the greatest blunder in belief, of all blunders else, the worm ever made? If you were capable of despising the worm at all, would you not despise him if you found him arguing to his wormy self in this way: "If I believe certain things about

that big forked-radish of a fellow, he'll be good to me and pet me. I don't quite believe them,—certain strong doubts ever and anon come up in my little wormy mind about the truth of them; but I'll stifle these doubts, I'll pretend I believe, I'll pretend so strongly, and I'll repress doubt so perseveringly, that I myself shall come to believe that I do verily believe what I don't believe. And so the man will love me, and will consider me an elect worm,—his worm by grace,—and so will save me from being cut in twain by his spade when he comes to dig in the garden where I live." So with man and God, except that there is an infinitely greater distance between God and man than there is between man and a worm. We may mistake about Him; but that, we may be sure, will not make Him angry with us, nor cause Him to wreak any vengeance on us. Nay, if we believe that God will be thus angry, and that He will thus wreak vengeance,—*that* belief—the belief that Deity can be smaller in nobleness than a man—will prove the biggest blunder in belief we can by possibility make. If we believe that certain opinions about Deity must be held by us if we would secure His favor,—if we have certain questionings arise in our minds as to whether those opinions are true or not,—if we stifle those questionings and cling to the opinions for the sake of the divine favors we hope to get,—if we thus present to Deity a belief that is *not* ours, because *not* the result of the unfettered play of our own minds,—well, seeing that if Deity be anything at all, He must be a Gentleman,—if *anything* could make Deity hate us and loathe us, that most contemptible meanness surely would. If He loves anything more than another it must be sincerity. Truthfulness on our own part towards our own highest thing, even if it lead us to doubt and deny His existence, must be that in which He doth most delight.

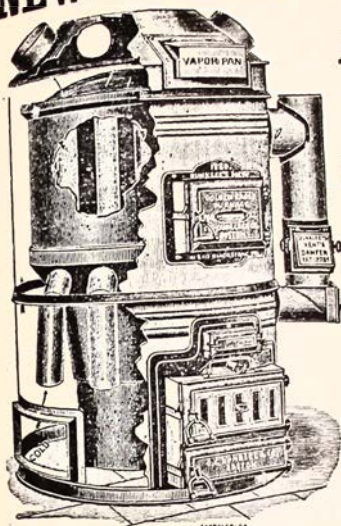
The moral wrongness of mental insincerity of not correcting our belief by means of the doubt of its truth and suffering, which ever and anon come up in our minds, will be apparent if we consider that all reforms which have been achieved are the great and grand results of doubts as to whether certain accepted beliefs were true. If you were to take doubt from the history of humanity, you would take away all heroism and all progress. Israel was made a nation because Moses, trained in all the wisdom of the Egyptians, doubted whether that wisdom was after all the best thing worth living for. Christianity was lifted from its Judaic cradle, became a strong hairy man, full of valor, and capable of putting a conquering hand upon the European nations, because Paul doubted whether haling men and women to prison, and assisting at martyrdoms, was the best work his hands could find to do. Protestantism was born when Luther doubted the infallibility of the Church of Rome. This great movement of spiritualism, out of which, I believe, is to be slowly evolved the majestic religion of the future,—a religion which will influence the destinies of the nations which

are yet to be,—became possible when men doubted whether the pinched Orthodox Heaven, and the vast bottomless Orthodox Hell, *could* be possible facts in any possible universe.

Some people may say: "It does not matter about our cherishing doubt into a nobler belief. We had better jog comfortably along just as we are. Whatever little folk like us may do or may leave undone, it will be all the same a hundred years hence." That is all a mistake. No great movement could ever triumph in this world if there were not multitudes of little men and little women capable of combining together for the purpose of giving the movement a shove. Of what value would Luther's doubt have been if there had not existed thousands of small, unknown, and unimportant folk ready to doubt with him? Of what value would Paul's doubt have been if in every city of the great Roman Empire there had not existed multitudes of humble men and humble women full of doubt, and waiting, unconsciously to themselves it may have been, for the greater faith to be born of that doubt. The Rochester knockings might have kept on knocking until today, and nothing would ever have come of the knockings if there had not been multitudes of men and women, whose names will never appear in any earthly history, who were full of doubt respecting all the old explanations of death and of life, and who said to themselves: "There's something to a certainty in this marvel; let us try to find out what it means."

Whatever may be the belief within you that they may call in question, always give good heed to your doubts. So will you be able to spread abroad upon the receptive evil of the world the seeds of those higher, purer, nobler faiths that must one day become triumphant in it. Doubt is the mother of great convictions, and the birth into the world of a great conviction is an era-mark in the grand unending history of human progress. "The road to resolution," says quaint, old Quarles, "lies through doubt." "We must journey," says grim but grand old Carlyle, "across the howling wilderness of doubt to the new, firm lands of faith beyond." There is no life except in growth. When a tree is not growing it is dying. When a man ceases to grow he begins to die. When thought ceases to grow, a decay of thought sets in. When churches are not growing their usefulness is departing from them. If spiritualism should ever become a fixed, positive, unprogressive creed, "ICHABOD" may then be written on the doors of all its temples. Heeding well our doubts, great convictions may dawn upon us,—convictions which, when operant in the world, will enable men to more than realize the ancient dreams of saints and seers, when the earth shall become one holy mountain whereon none can hurt and none destroy.

DUNKLEE'S NEW GOLDEN EAGLE FURNACE.



A Powerful Heater.

The best Furnace now made.
Has all the modern improvements.
Giving the greatest amount of heat
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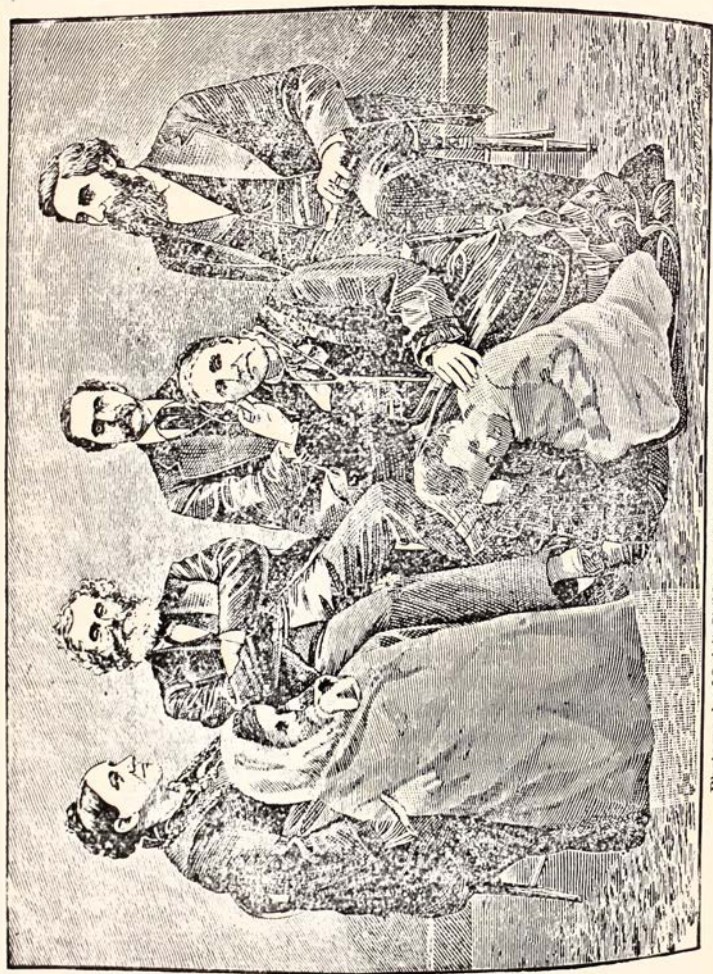
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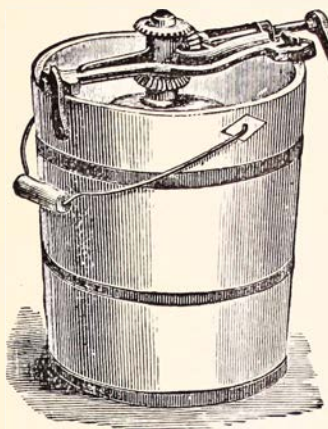
Examination by letter, \$2.00.



Photograph of Spirit Children.— See March No. (1884) of FACTS for description.

WHITE MOUNTAIN FREEZER CO.

MANUFACTURERS OF



Sands' Patent Triple Motion
WHITE MOUNTAIN
ICE CREAM
FREEZER.

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Is the name of a new process of Engraving by Photography at *Less than One-Half the Cost of Wood-Engraving.* The plates are equal to the finest wood-cuts, and, in point of depth, superior. We furnish an electrotype all ready for the printer's use.

We can do every description of work,—Machinery, Furniture, Buildings, Autograph Letters, Illustrations for Trade Catalogues, etc. By this process illustrations are made **CHEAP**, thus bringing it within the means of everyone to show their wares in picture.

The 'Crayon Electrotpe' is a recent invention for producing lithograph effects by letter-press printing. The plates are made by our patented photo-electrotype process of engraving, and will print equally as well as a line-engraving. The advantage of this class of work is that it has the appearance of a large amount of labor, while in reality it costs much less than line-engraving, producing a soft and delicate effect at a comparatively small cost. For illustrating books, catalogues, etc., we believe the Crayon Electrotpe will be largely used in the future. By sending pencil sketch or photograph, estimates will be promptly furnished. For specimen sheet of our work, and further particulars relating to our new art, address

PHOTO-ELECTROTYPE CO.,

63 Oliver Street, Boston.

The illustrations in this magazine are by the Photo-Electrotype process.

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NUTRITIVE COMPOUND!

It supplies the appropriate elements which are deficient in impoverished blood. The blood is regenerated and improved, the vital force augmented, and the life renewed, causing these masses of imperfectly-organized cells, called tubercles, to dissolve and gradually disappear from the system.

In All Diseases of Women, and as a Preventive of Cancer,

It is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "**NUTRITIVE**" Compound (that which supplies elements of nutrition), you will perceive that for **Both Sexes, All Ages, and All Diseases**, the compound is adapted, where the elements of healthy tissue are required.

Testimony from Hundreds of Patients, which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

BEGIN NOW to use the **NUTRITIVE COMPOUND**—and let the **OLD PEOPLE**, whose blood is low, and circulation poor, hands and feet cold, be made comfortable from its warming, vitalizing influence.

Let **DEBILITATED WOMEN** use it, and gain some elements of strength, to replace the fearful waste and drain of the life force.

Let the **SCROFULOUS** and **CONSUMPTIVE**, the **ULCERATED** and **DEBILITATED**, of both sexes use this great Restorative **AT ONCE**, and continue it until the restored system needs its aid no longer.

\$1.00 per box, 6 for \$5.00. Sent by mail. Address **Dr. H. B. STORER.**

29 INDIANA PLACE, BOSTON, MASS.

PATENT DOUBLE-ACTING SPRING BUTTS.

Patented April 18, 1876, and June 19, 1877.

SABIN MACHINE CO., Montpelier, Vt.

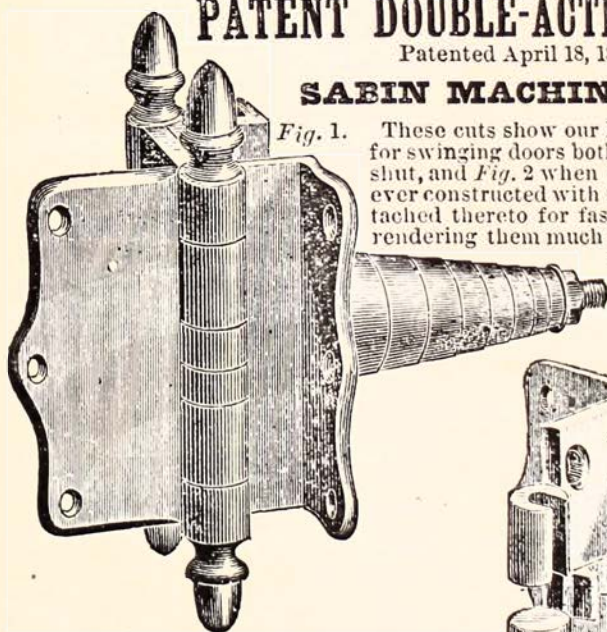
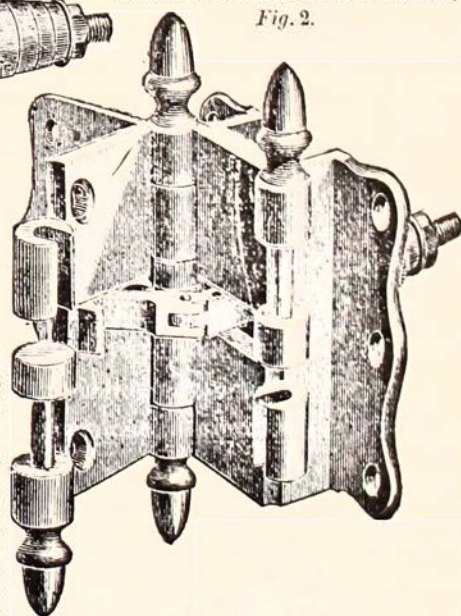


Fig. 1. These cuts show our Patent Double-Acting Spring Butts, for swinging doors both ways. *Fig. 1* shows the Butt when shut, and *Fig. 2* when opened. These Butts are the first ever constructed with two leaves only, and with flanges attached thereto for fastening to the door and casing, thus rendering them much more substantial and easy to put on, as the screws are all driven from the



outside; and the Butts can be put on ready to operate without opening the leaves of the Butt, and by means of the flanges the door is hung firmly to the casing instead of to a strip, as is the case with all other double-acting Butts. A strong right-angle flange, cast solid on the leaf of the Butt, embraces and clamps the door-stile firmly, and the screws do not become loose, as the strain on them is much less. The attachment of flanges to the leaves of a double-acting Butt is an important improvement, for which device a patent has been issued to us. At the back of the other leaf is attached a powerful volute spring, the draw-rod of which is linked to the first-named leaf, and throws the strain of the spring in a direct line with the center of the door. This spring holds the door up firmly to its place, and obviates all tendency to sag. Full directions for setting, and screws sufficient to hang, our Butts accompany each order. **Send for Catalogue.**

Wm. S. Butler & Co.

90 to 98 TREMONT STREET.

—o—
1883.—WINTER.—1884.

Irresistible Temptations to Prudent People

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Ladies' Furnishing Goods Store

IN BOSTON.

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Full Line of Small Wares of Every Description.

Toilet Articles, Perfumery, Stationery, Jewelry,

And, in fact, everything necessary to the wants of our customers.

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☞ Horse-Cars from all Railroad Stations pass our doors,—a great convenience to out-of-town patrons.

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All our Goods are sold at One Price.

Our Stock is Constantly Fresh.

Our customers receive precisely what they pay for.

Splendid Bargains in all Departments.

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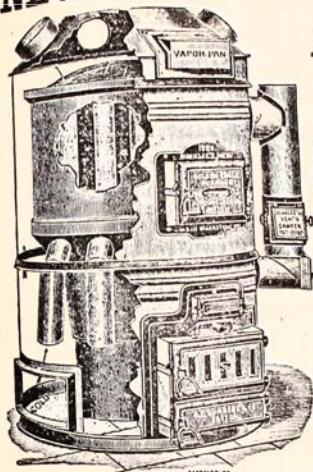
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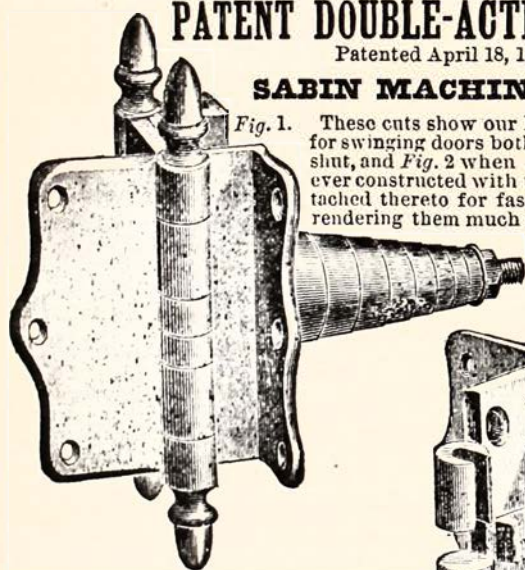
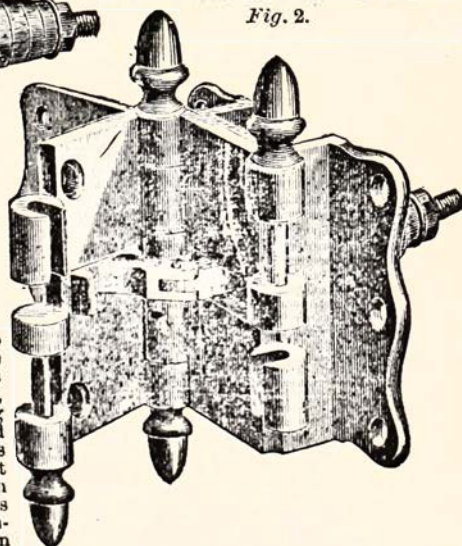


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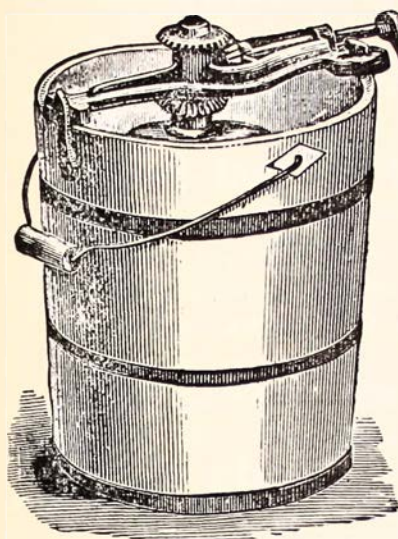
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Sands' Patent Triple Motion

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90 to 98 Tremont St., Boston.

FACTS.—MISCELLANEOUS.

TO ADVERTISERS.

We are getting ready to issue large editions of FACTS to be sent to manufacturers and business men of New England, each person receiving only one copy, therefore making it substantially equal to a personal circular, which would cost, if mailed to the same number of persons, nearly ten times as much as we charge for advertising. Our rates will be found on the inside of the first cover. As an additional reason, let us suggest that FACTS will be read *and kept* for reference, no matter how much people may be opposed to these phenomena. Your judgment will convince you that, in this age of reason, people will read and investigate for themselves, and the same class of phenomena which Jesus of Nazareth produced in his time will find investigators today; therefore, FACTS will be kept, and your advertisement will be valuable.

We would say to all who would have these phenomena understood for the good of humanity, let us have your co-operation. Ask your neighbors to subscribe for FACTS. The truth must triumph. People will read, and if anything is found which they think produces inharmony, let them remember that no system of knowledge has been accepted without controversy and discord, and that out of these conditions will come brighter and more beautiful the truths of spirit existence.

THE GALLERY OF SPIRIT ART.

We are indebted to Mr. C. R. Miller & Co. for their last number of the *Gallery of Spirit Art*. This beautifully printed quarterly should be well sustained. No other publication in the spiritual ranks fills its place.

Its full-page illustrations are expensive to produce, and every spiritualist should understand that it is his duty to support those who are trying to assist the spirit world in bringing these phenomena before the public.

Price \$1.50 per year, and 50 cents per copy. Address C. R. Miller & Co., 15 Willoughby St., Brooklyn, N. Y.

EXPLANATION.

We intended to publish in this number a very interesting article, with illustrations of Greek and other slates which were obtained by Dr. Petersen, while sitting with Dr. Henry Slade for independent slate-writing, but the five full-page illustrations with descriptions would take too much space for this number, so we have decided to publish it in April.

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SPIRITUAL PHILOSOPHY.

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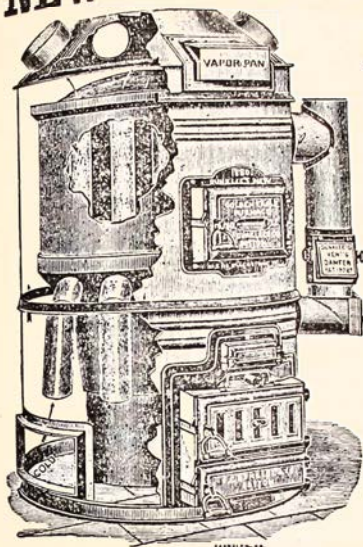
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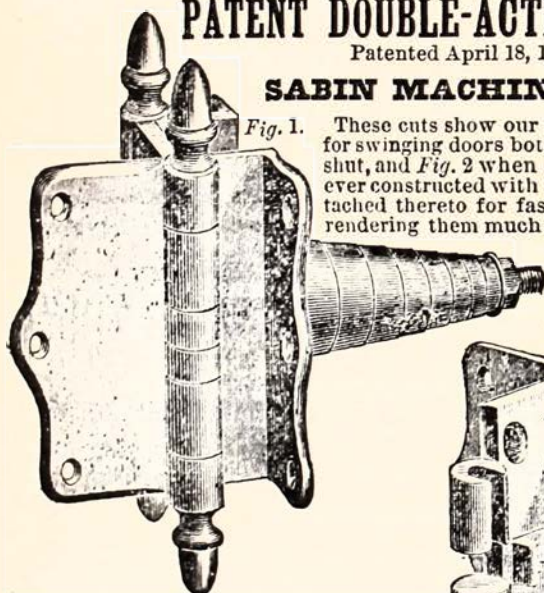
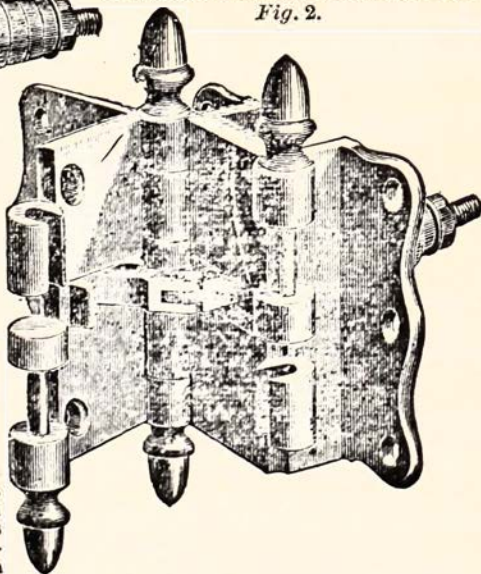


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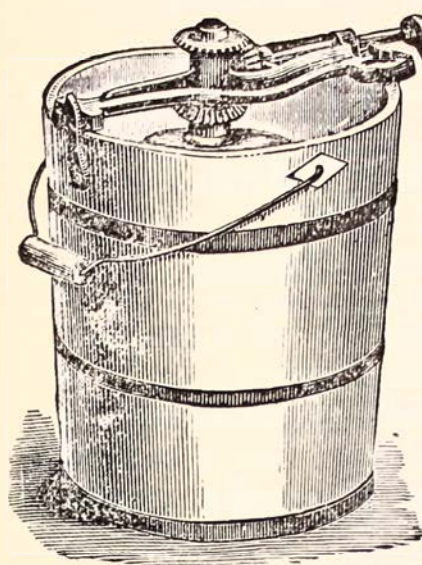
Fig. 2.



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All Correspondence should be addressed to L. L. WHITLOCK, Editor, P. O. Box 3539, Boston.

OUR OPINIONS ON THE SUBJECT OF INVESTIGATION.

The success of any enterprise depends largely upon the individual efforts of its leaders, and the soundness of their principles and policy.

The FACTS journal has, and we hope will always have, a settled course of action. Our plans in the main, and our ideas of investigation, are the same as when we began the publication of the FACTS magazine, nearly two years ago. We are not disposed to question the rights of others to investigate any science as they desire; and, therefore, of those who feel that no investigation of spiritual science is of value except by the methods of rigorous physical demonstration, we claim an equal right to prosecute our investigations in the manner which we prefer, and this certainly belongs to all investigators in any department of knowledge. Nor do we admit that our method of gathering facts by receiving all credible evidence, and placing a judicious reliance on human testimony, is at all inferior to the method of those who think that the testimony of honorable, intelligent citizens is of little value, and that the only parts to be relied on are those which are gathered under rigid and extraordinary precautions, as if all parties to phenomena were destitute of veracity and honesty. We do not think that spiritual phenomena should be treated on any other principles than those of common sense and prudence which govern us in business transactions, in the administration of laws, and the acquisition of geographic and historic knowledge. We do not sympathize with that statement which assumes that if there is the remotest possibility that any spiritual phenomena may be an error, therefore it must be false and fraudulent,—or, in other words, we do not assume that every spiritual phenomenon must be considered fraud and delusion until we have evidence as strong as mathematics to prove its truth. There may be skeptical minds that demand such a policy, but if it had been generally pursued it would have greatly retarded the progress of spiritualism, and hindered or damaged its chief supporters. Equally unreasonable do we consider it to demand that every witness of spiritual facts should be an expert in physical science, for spiritual and physical

PERSONATION AND MATERIALIZATION, WHICH?

We wish to write more of the positions taken by mediums, which by many are considered fraudulent. Some cases there may be, and probably are. Mediums should feel that this is their cause, and whatever brings discredit on spiritualism is a disgrace to them, and the only way to rectify this is to make sure work for truth and justice. Let there be no more questions; make everything as plain as possible. We do not mean by this that mediums can explain the mysteries of this undeveloped philosophy, which, like other sciences, has an origin beyond our conception, and of which even the spirit world are not able thus far to give us explanations of such a character as to satisfy our leading investigators; but we desire that no possible doubt shall be entertained by any body of the honesty of our mediums.

Personation is as good of its class as materialization, and it is accepted as a spiritual manifestation, but is not understood when appearing at materialization seances, where people are looking for materialized forms from the spirit world; so, when a spirit comes out of the cabinet using the form of the medium, we at once feel that there is fraud, especially if on examination we do not find the medium in the cabinet.

We find in most of these cases that we are deceived only in this, the mediums do not understand these laws, consequently cannot explain them, but are simply acting at the dictation of the spirit.

Materialization, a most wonderful phenomenon, and the highest phase possibly of spirit expression to mortals, must ever be in our opinion a mystery as to its causes, while as a *fact* it is too well known not only by our own investigations but by thousands of reliable witnesses whose intelligence and honor cannot be questioned. Then, evidently, our true course is to watch carefully that we be not led into temptation, and deceive our own souls, but try the manifestations we are witnessing, whether they be personation or materialization. We should not object to our spirit friends using the material elements in the best way they can to make themselves known to us, but try to understand more of these laws.

Truth, in its highest form of expression, should be the object of every spiritual medium and investigator; and as discord and inharmony will drive our loved ones from the family circle in earth life, so will inharmony in the spirit circle drive out the best results.

FACTS.—MISCELLANEOUS.

IMMORTALITY

FROM THE STANDPOINT OF THE MODERN WORLD.

REV. MINOT J. SAVAGE'S EASTER SERMON.

In view of the fact that yesterday was Easter, Rev. Minot J. Savage, pastor of the Church of the Unity, deferred the delivery of his sermon on "Woman's Sphere," one of the course on "Man, Woman, and Child," and spoke on "Immortality from the Standpoint of the Modern World." He took for his text the following passages of Scripture:—

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures; And that he was seen of Cephas, then of the twelve;

After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep;

After that he was seen of James; then of all the apostles;

And last of all he was seen of me also, as of one born out of due time.—*I Cor. xv. 3-8.*

"If a man die, shall he live again?" asks the old poet author of the book of Job. And it is safe to assume that no other one question has so long and so deeply stirred the heart of man. Since the first father, mother, friend looked down on the first white, dead face, and wondered what it all meant, until today men have tried to lift at least a corner of the leaden curtain of darkness and silence. They have peered, they have listened. Some have said they caught the sudden gleam of a face, or the swift beckoning of a hand; or that they heard a low whisper out of the stillness. Others have taken all these things to be only the subjective impressions of an excited brain, or a longing fancy. So, after all these thousands of years, a large part of the world is waiting and asking still.

For perfect clearness and accuracy of thought, we need, from the outset, to bear in mind one important distinction. Even if we could prove to demonstration that some soul had survived the dissolution of the body, we should not then have established immortality. This means endless continued existence. And it is, at any rate, quite conceivable that a soul might continue through many such changes as that we call death, and still come to an end at last. This distinction, however, is important only for clearness of thought. If we could be quite certain that this first stupendous change does not mean the cessation of conscious, personal existence, the most of us would confidently take our chances as to the results of any future crisis

beyond that. To this one point, then, let us address ourselves, and see how it looks from the standpoint of the modern world. The disciples of Jesus claimed that he reappeared to them after his death; that they saw him, talked with him, and made themselves sure of his identity; and all this on more than one occasion. This is the most notable instance of the kind on record, for it was made the foundation stone of a great religion, and this religion is the one which has coincided with the greatest civilization of the world. Paul says: "If Christ be not risen, then your faith is vain,"—the basis of Christianity is gone. We will take this claim, then, as our starting point. Let us refresh our memories with the outlines of the familiar story. Jesus had been with his disciples for three, to them, precious years. They had come to believe that he was, indeed, the promised Messiah of their race, who was to establish on earth a perfect condition of human society which they called "the kingdom of heaven." But at last, disappointed and dismayed, they find him in the hands of the Roman power. This power, urged on by the influential and official portion of his own people, has put him to an ignominious death, the death of a common criminal. This is Friday afternoon. And now, as we see in the case of the two friends who, through the cool of the evening, walked to Emmaus, the disciples have given up all hope. With an undertow of exceeding sadness and disappointment, we hear them saying: "We trusted that this had been he who should have redeemed Israel." But it is plain that the trust is gone. They read in the cross only one more terrible failure. But on Sunday morning they are startled by the report that somebody had seen him alive again. He suddenly appears to the wondering little company, though the doors be shut; and, after a brief conversation, as suddenly vanishes again. At another time he eats with them, and shows them his wounded hands and side, telling them he is no spirit only, but has flesh and bones like themselves. And then, long after, when they supposed him to be with God in the skies, he appears to Paul in a vision, and he talks of having "seen" him, as truly as had the rest of the apostles. As the immediate result of these "appearances," their hopes revive again. In the confident assurance that they are the disciples of a living master, they start out to preach their "good news," that the reign of death is ended; that Jesus is only withdrawn into the heavens for a little time, and that he will quickly return to reign over the kingdom of their grandest hopes. These later expectations, we know, have not been fulfilled. But our concern, for today, is only with this story of the reappearance. Let us, then, note two or three things concerning their report. What is the nature and value of their testimony? Reverently, and with perfect frankness, we must deal with this from the standpoint of the modern world. Though they be Jesus's own words, we cannot agree with them, when he says: "Blessed are they that have not seen and yet

have believed." We do, indeed, believe many things which we have not seen; but when it is a question of material fact, like the alleged coming to life of the dead, this is no matter of legitimate faith, but calls for adequate evidence. We must respect Thomas, then, for being a doubter until the proof was forthcoming. The world has suffered too much by "taking things for granted" for us any longer to consider it a virtue. As then, we look over the evidence of the four gospels, we find it confused and extraordinary. No matter if it be on minor points,—as, for example, as to whether it was Peter or Mary Magdalen who first saw him; or as to whether it was before light or about sunrise. The Holy Spirit does not make mistakes as to matters of fact. This much, however, may well be said. Though the contradictions are utterly inconsistent with divine inspiration, they are not such as to necessarily impeach the accuracy of the story from a merely human point of view. These variations of detail are only such as we are all familiar with in the testimony of honest people concerning things that we know are true. But if Jesus actually reappeared, it is a fact of a very strange and unusual kind. And extraordinary facts require extraordinary testimony, both as to quantity and quality. You may reasonably believe almost anybody when he asserts facts of common, daily occurrence. But when a person asserts that very strange and unusual things have happened, it is only common sense and common sanity to demand a proof that is adequate. People may be very honest and yet very greatly mistaken. Were not this principle adopted in our courts, justice would miscarry much oftener than it actually does. Have we, then, here in our New Testament, reasonably satisfactory evidence that Jesus really appeared to his disciples after his death? Frankly, we must admit that we have not. We do have abundant evidence in the records and in the history of Christianity that the disciples honestly believed that he was still alive after his crucifixion. But for this belief the course of human history would have been changed. But Christianity is not the only religion that is rooted in what seems so doubtful a soil. Had not the followers of Mohammed believed in his supernatural claims, had he not believed in them himself, it is doubtful if there would have been any Mohammedanism. A similar thing may be said of Buddhism, of Mormonism, and of many other movements in human history. But what is the precise nature of this testimony? To give us rational ground for belief today we need a great deal of remarkably good evidence. And it is hardly too much to say that we do not have it. We are not sure of the testimony of one single eye witness. The gospels are anonymous, and contain only heresay. We cannot trace one single witness to his home, find his name, his standing in the community, his carefulness as an observer, or his means for a knowledge of the facts. The apostle Paul is the only even apparent exception to this state-

ment. He tells us, in what are undoubtedly his own words, that "last of all, he was seen of us also." But this supposed seeing was long after the alleged ascension into heaven. It was on the occasion of his vision on the road to Damascus; and he distinctly tells us in another place that he had never known Jesus "after the flesh."

The church does not help us any in this matter, for all her Easter ceremonies, and even the date itself, are older than Christianity, and are palpably borrowed from pagan sources. On such testimony then as the New Testament furnishes us for so stupendous a claim as the reappearance of Jesus no modern court would convict a criminal of petit larceny. A thousand times more evidence in favor of spirit return in the modern world is offered us by the despised and outcast body of spiritualists. And yet thousands believe an alleged fact 1851 years old, while rejecting a good deal better testimony for similar alleged facts on the part of their next-door neighbors. In the next place, if the orthodox claim be true, and Christ was God, his rising from the tomb, after lying in it only two nights, would hardly be good evidence that we shall rise from our graves after having gone back to dust for thousands of years: A wholly exceptional case like this is hardly good ground on which to base a common hope for our common race. But, once more, if he was a man like ourselves, and if we can find reason to think he really did appear to his friends after his death, then we may reasonably hope. For one such fact would prove that death is not necessarily the dissolution of our personality. If one man survives the shock, then

"We are (not) such stuff as dreams are made of, and
Our little lives are (not) rounded with a sleep."

Then we might shout, "O death, where is thy sting? O grave, where is thy victory?" But for this ancient story, alas! we have no such satisfactory evidence. Do you not want such evidence? I most certainly do. Yet there are in this modern world many true, sweet souls who, like Harriet Martineau, say they have had enough. They do not quarrel over much with life; but they get tired and only ask for sleep. I, too, get tired, and often I feel oppressed with "the weight of all this weary world." But still I want to live. The wonder and the love of all this conscious existence are very strange and very sweet to me. The mystery and glory of the world sweep over me at times until I feel, for days together, like a child at a show, looking with wide-eyed wonder at the visible embodiment of an endless fairy tale. Even if this is all, I am glad with every breath to be alive. And do not think that this is because I walk through no darkness and thrill with the agony of no sorrows. Few perhaps are more sensitive; for, if I know the heights of heaven, I have also walked the gloom of hell. But I have stood on sunny mountain peaks of experience when

one swift moment's ecstasy was pay enough for years of sorrow. I need no heaven, then, as payment for earthly trials. So I have no sympathy with the doleful wail of Tennyson:—

* * * "Shall he,

"Who loved, who suffered countless ills,
Who battled for the true, the just,
Be blown about in desert dust,
Or sealed within the iron hills?

"No more? A monster, then, a dream,
A discord. Dragons of the prime
Who tore each other in their slime,
Were mellow music matched with him."

But I want still to live and labor and think and love. What will the world be in a thousand years? I want to know, and to help on, if I may, in whatever sphere, the process of evolution. I want to travel this wondrous universe, explore its deeps, and stand on its light-crowned heights. So, standing here on the lower one of

* * * "The world's great altar stairs
That slope through darkness up to God,"

I want to climb and see if the mystery resolves itself, and so find the key to this great enigma of life. Let us, then, address ourselves anew to our problem. It is 1851 years since the alleged appearance of Jesus. How stands the matter today? Though the church claims that Jesus was God, and that he came on purpose to establish a divine kingdom among men, only a small part of the human race knows anything about him, and but a fraction of even this small part accepts the claims that are made on his behalf. From the church's standpoint it looks dreadfully like a disastrous failure.

The average Christian seems but half in earnest about it. Paul says: "To die is gain," and "to depart and be with Christ is far better" than to live. But church members today do not at all act as though they really believed it. Very little is the apparent consolation they find in the hour of death. With crape on their doors, they wail over going to heaven as though it were the last great disaster that crowns with gloom a Christian's life. I think it will be the honest testimony of both doctors and ministers that the Christian dies no more peacefully than another man. I have just learned that my old father of ninety, after more than seventy years of active work as an orthodox church member, is now mourning by the day over the fear of going to hell. "Miserable comforters are ye all" may we well say of this great promising group of orthodox doctrines that claim to speak for God. After these 1851 years, then, we find a world divided, so far as our purpose needs to take account of it, into three great camps. On the one hand is the great army of science. Its greatest leaders are agnostic,—they

simply say: "We do not know." In personal conversation with Herbert Spencer, he has given to me his opinion that, concerning the matter of a future life, science can neither affirm nor deny. "Evolution," he says, "does not necessarily touch the question. It stands just where it did before." Such, in substance, also, is the opinion of Huxley, of Tyndall, of John Fiske, and the other great exponents of modern thought, both in Europe and America. Personally they may believe or doubt; but no wise or cautious man among them will claim any scientific warrant for positive affirmation either way. At the other extreme stands the great army of spiritualists. In spite of frauds and delusions, which are only too numerous; in spite of all the "exposures," false or true; in spite of learned "explanations" of all the strange phenomena,—it is still true that this army is on the increase. Converts of science, the church, and the world are swelling their ranks. Only still more evidence of depravity, thinks the church; only another swelling toward the flood of the overturning tide of popular superstition, thinks science. In any case, it is true the tide is rising, whatever be the cause. Scientists, philosophers, physicians, statesmen, novelists, poets, artists, jurists, people of every rank and country, are declaring their conviction that those we call the dead do live, and that they can send back proofs of both their existence and their identity. Between these two great armies stands traditional orthodoxy. It possesses the advantages of neither side, and between them, as though they were upper and nether millstones, its crumbling and inconsistent material is in danger of being ground to powder. It has neither the logical method of science nor the present-claimed proofs of spiritualism. It drifts down the current of the centuries, swept on by the force of tradition. But, like an iceberg at sea, however bravely it may glitter, it is getting into latitudes too light and too warm for it, and is destined to melt away. The great question of the modern world is as to whether this is a material or a spiritual universe. And this question the church cannot help us to settle. Science has a vast body of truth capable of constantly repeated verification. Spiritualism has a large body of asserted truth that she at least claims to be able to prove by ocular and tangible demonstration. As against those, orthodox Christianity has only the traditional testimony of certain unknown men long since dead. In talking with one of America's best-known literary men the other day, he expressed his conviction in, as nearly as I can remember, words like these: "The battle, it seems to me, has got to be fought out between the agnostic scientists and the spiritualists. Orthodoxy is now only a tradition, and does not count." So far as this great problem of continued existence is concerned, I agree with him. Let us see, then, if we can justify this opinion, and see where a rational man may stand in this modern world. A few words more as to the orthodox position. As fine a morality and

as profound and tender a spirituality of character as the church can show are found today on every hand outside its walls. It has no monopoly of the anti-materialistic philosophy of the world. As a church, then, it contributes to the solution of our problem only an alleged fact of reappearance after death, testified to by inaccessible and unknown witnesses. Science rules the testimony out of court, and declares it to be incompetent. While spiritualism, on the other hand, claims that she can offer a thousand similar facts, testified to by living witnesses, at the same time she rejects the body of doctrine that the church has built up. Even if her asserted facts be granted, either science or spiritualism can assimilate and use it for their own purposes, while rejecting all else that is special or peculiar. We will leave it out of account, therefore, and see what the others have to say. We pass, then, to consider the attitude of science. I take science first, because if it can prove that the belief in continued existence is not true, or that, even if it is true, we can never find it out except by dying, why then of course the discussion is at an end. In speaking of the attitude of science I need to define myself. The spirit of dogmatism is not confined to any one section of humanity. So we need not be surprised to find scientific dogmatists as well as religious ones. Men like Clifford and Haeckel and Buchner, are ready to declare very vigorously that all hope of future existence after death is absurd. But in so doing they violate the spirit of science and go beyond the facts. When they say such things, you may comfort yourselves by reflecting that you are listening to their individual voices, and not to the voice of science. For it has gone to the utmost limit of its legitimate warrant when it has modestly said: "I don't know." But this is by no means the end. For, in the first place, the belief has the field, and it has a right to retain it until it is driven out by fact and argument. And, in the next place, all that science knows on the subject is open to the investigation of any intelligent man; and he is at liberty to put his own construction on the facts, so long as he does not contradict any established principle of reason. And it is my opinion that the facts and reasonings of science are by no means all on the side of doubt. Let me hint a few points for your consideration. To my mind, it is much that science cannot disprove the "hope" that

* * "Springs eternal in the human breast."

Then this hope itself is a fact, a fact produced by, and springing out of, the universe, a fact that must be accounted for, at least, before it is rejected. And though some of the forms that this hope has assumed may have been explained, the fact itself has not. The dominant science of the world is anti-materialistic through and through. The demonstration of the law of the persistence and correlation of forms demonstrates the immateriality of mind. Thought and feeling, that which is the highest and most distinctive

in man, the materialist can give no rational account of. Mind—an insoluble mystery—is found in company with matter—an insoluble mystery; and that is all that science knows about it. If any man shall confidently attempt to “explain” either of them to you, you may set him down at once as an ignoramus. Since, then, science cannot explain mind as the result of putting together cunningly-devised particles of matter, it cannot assert that this same mind will cease to be when the material particles are taken to pieces. It is open to any man to say that he has never seen any mental action that was not associated with a brain. And then it is equally open to you to tell him that there are, doubtless, a good many other things he has not seen, which things may, nevertheless, be true. Col. Ingersoll said the other day: “I don’t know much about it, for I live in one of the rural districts of the universe.” That thought may well make all of us modest. Then again, science demonstrates that the invisible and intangible forces of the universe are mightier than all we can see and handle. And it proves that all so-called facts and phenomena are the outcome and product of an unseen and eternal energy that we cannot think of or figure as material. It only needs to make this eternal energy prescient and loving, and we have the God of the highest thought of Jesus,—He who is “spirit,” and who is to be “worshiped in spirit and in truth.” And once more, for all that any man knows to the contrary, this earth may be surrounded, encompassed, and accompanied in its mighty sweep through space by an invisible, intangible, though intensely-active world, a world beautiful in form and color, and peopled by wise and loving intelligences akin to ourselves. On what looks like indubitable evidence, science asks us already to believe as wonderful things as this. For example, the interplanetary and interstellar spaces seem to us quite empty. But the undulatory theory of light, which science regards as established, asks us to believe that this apparently empty space is filled with a lumeniferous ether that Prof. Stanley Jevons says is “immensely more solid and elastic than steel.” The pressure of this ether upon each square inch of the earth’s surface has been calculated by Sir John Herschel to be about 17,000,000,000 pounds. “Yet,” says Prof. Jevons, “we live and move without appreciable resistance through this medium, infinitely harder and more elastic than adamant.” Beside the difficulty of imagining such facts as these to be true, the passing of matter through other matter, the wonders of clairvoyance or magnetism, or any claimed power of mind over matter, seem easily credible. In presence of such facts, Prof. Jevons adds: “All our ordinary notions must be laid aside; yet they are no more than the observed phenomena of light and heat force us to accept.” We know that the ordinary pressure of the atmospheric air upon our bodies is about fifteen pounds to the square inch. And through this the wave movements that we call light, when they are translated into consciousness, beat

upon the sensitive nerves of the eye at the rate of from 500,000,000 to 800,000,000 of millions of times in a second. By so wondrous a process do we perceive the beauty of a rose, or answer back the glances of one we love. "We see, then," says Prof. Jevons once more, "that mere difficulties of a conception must not in the least discredit a theory which otherwise agrees with facts; and you must only reject hypotheses which are inconceivable in the sense of breaking distinctly the primary laws of thought and matter." And Dr. Young, the discoverer of the universally-accepted theory of light, commits himself distinctly to the opinion that other inhabited spheres may be all about us. It is, then, strictly in accord with all we know that the soul may be represented as saying:—

I know there are voices I do not hear,
And colors I do not see;
I know the world has numberless doors
Of which I have not the key.

Science, then, does not negative such a belief; and she compels us to accept a universe quite as wondrous. If one will believe only plain and simple things, he will believe very little in a universe like this. To the wise man it is all wonder. Leaving science, then, let us pass to what is known as modern spiritualism. Without fear or favor, I shall try to treat this fairly, as I endeavor to all other subjects.

And at the outset let me remark that it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are thousands of silent believers who do not like to be called knave or fool, and so keep still about it. Like Nicodemus, they come by night "lest they be cast out of the synagogue." It is my conviction that, whether true or false, it ought to be investigated by competent minds. If it is true, ignoring it will not blot it out. If false, the thousands of deluded victims ought to be helped to find it out, and so be delivered from its bondage of error and folly. What are some of the attitudes that men take toward it? Crowds of people pooh-pooh it as all nonsense. Many are afraid of it with a sort of superstitious fear. Many, like Prof. Phelps, of Andover, admit the claimed facts, but say "It is the work of the devil." Many look at it askance because it is not "respectable," just as churchmen in England would have nothing to do with Darwinism until Darwin himself was buried in Westminster Abbey. Now it has been recognized by "society," and they will condescend to look at it. In the presence of a great fact, it seems to me that all these attitudes are unwise. And whatever else we may say about it, that large masses of people do believe in spiritualism is a fact. It is a fact big enough to touch and shape a large part of our modern life. Do you wish to know my own attitude toward it? I have nothing to conceal, and am willing to tell you

frankly, I would like to believe its central claim. That is, I would like to know that the continued existence of the soul was demonstrated as a fact. I hope to believe, but I would like to know. Beyond that, I have no prying curiosity. If I never had a single message from beyond, it would give me great content to be demonstratively certain that there is a beyond. I count my faith as very strong already. I doubt if any clergyman in Boston has a stronger belief. But if any man says he knows, on the basis of any old-time doctrine, I know that he is saying what he does not know. If he says he feels quite certain, so do I. But that is not the dictionary meaning of knowledge. Tennyson frankly sings:—

"We have but faith; we cannot know;
For knowledge is of things we see."

All men who are perfectly frank and open, inside the pulpit or out, must join in the poet laureate's song. Let us then turn and look at spiritualism, and see what is the form and outline it presents to us. As to any alleged impossibility attaching to its central claim, science can have nothing to say. It can only ask for adequate proof. There is nothing in it out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should want us to know it, is only what we should expect. It reduces itself then to a question of fact. The most obtrusive fact that presents itself to us, as we look at spiritualism, is a large amount of what, it is charity to believe, is self-delusion, and what one is fairly compelled to believe is outright fraud. This is repellant and disgusting, and all honest believers can do their cause no better service than by helping to exterminate and destroy this whole horde of conscienceless parasites. To trade thus on the most sacred affections and hopes of the great army of the afflicted is the basest of crimes. The next fact for us to notice is that, in spite of all this, it continues to live and grow, having among its adherents some of the wisest and best men and women of the age. The story goes that many years ago a man went on a visit to Rome. He was amazed and disgusted at the corruption he found there; and yet he returned a convert. When asked to explain the apparent contradiction, he said: "I became convinced that nothing short of a divine religion could carry such a load of evil and live." Perhaps in such a reflection, some of the better spiritualists may find some consolation. For better ones there are by the thousand. And they repudiate and fight against the frauds and delusions as vigorously as anybody. And it is a noteworthy fact, well known to historical students, that almost all the charges made today against the common run of spiritualists were equally made against the common run of the early believers in Christianity. To establish this claim [that the dead do live and can communicate with us] there is a body of evidence that would be regarded as conclusive proof of any other proposition what-

soever. Yet I find no fault with this incredulity so long as it is honest and sincere. For if it is true, doubt will not destroy it. And we can all much better afford to wait than we can afford to be deluded. It is worth next to consider as to just what might be regarded as adequate proof. Physical manifestations, however startling, are not enough. The phenomena of hypnotism, of mind-reading, of clairvoyance, of magnetic healing, all these, however well established, would fall far short of proving spiritualism true. And yet, by the unthinking, they are all classed indiscriminately together. One fact, and one alone, can establish it, and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present. I can conceive of evidence that might be regarded as satisfactory. And if such evidence were forthcoming, I see no reason why either religion or science should hesitate to accept it. As to religion, it would only be proof positive of her every-day assumptions. As to science, I see no right that she has to turn her back on any fact. And since she is all the time dealing with invisible forces the nature of which she cannot explain, it could be only arrogance that could lead her to disregard one of these because it seemed to be intelligent. To go back now for a moment to the early Christian claim with which we started, it is worthy of remark that, if the modern world shall ever demonstrate the fact of spirit return, it will make it perfectly reasonable for us to believe that Jesus actually did return, and that his disciples saw and talked with him. In that case, however, it would be no miracle; and it would not necessarily be any evidence in favor of the special dogmas of Christian theology. It would also be a rational explanation of a thousand other claimed facts of human history. Here, then, the matter stands. I have no quarrel with those who cling longingly and lovingly to the hope, even if they can give for it no sufficient reason. Neither have I any quarrel with those who claim that they have found adequate proof as the result of modern investigation. Only, for their own sakes, and for the sake of others, I would have them thoroughly "prove all things, and hold fast" only "that is good." Neither can I have any quarrel with those who tell me they think this life is enough. Such a state of mind is little affected by argument. But as for me, though I find this life very sweet, I do want another. And though I cannot go so far as to say: "This one is not worth having if there be no other," I do say that dust and ashes seem a somewhat poor and impotent conclusion for such a magnificent, grand, terrible life drama as that we are playing here on this old earth.

"So strange, so deep, so wondrous life appears,
I have no words, but only happy tears.

"I cannot think it all shall end in naught;
That the abyss shall be the grave of thought.

"That o'er oblivion's shoreless sea shall roll
O'er love and wonder and the lifeless soul."

No, friends, I expect to keep on. I have no fear of death, and I do not regard the grave as my final home. Rather do I look upon it as a low-arched gateway through which I hope to pass into the brighter sunshine of another life.

Meantime, whether we feel assured or not, the best thing we can do is to build ourselves after the plan of a large and noble life, so that, if death does fulfill our hopes and lead us across the threshold of a higher existence, we may be ready to enter it with all the advantage of the best life-training here.

"Learners are all at school,
Eager youth and weary age ;
Governed by the self-same rule,
Poring o'er the self-same page.

"Life the lesson that we learn
As the days and years go by;
Wondrous are the leaves we turn
On the earth and in the sky.

"Oft our sight with tears is blurred
While we strive in vain to tell
What may mean some harder word
Than our wisdom yet can spell.

"But we read enough to trust
That our grand hopes are not lies,
That our hearts are more than dust,
And our homes are in the skies."

[Reprinted from the *Boston Herald*, April 14, 1884.]

We, as spiritualists, are certainly under obligations to Mr. Savage for speaking so boldly on this subject in the above sermon, and while tens of thousands of people who know these truths to be absolute facts are to be found, yet few ministers in the pulpit are like Mr. Savage, honest enough to say what they think; but, on the other hand, do assert these phenomena to be all fraud without investigating. And those who profess to have investigated, either intentionally or ignorantly, have been to some advertised show on public platforms, where some weak or dishonest medium has been induced to pretend to expose spiritualism, because he could make money faster in that way, being well-supported by *Christians, infidels*, and *materialists* who are anxious to put down what seems to them to be their common enemy. No other class of people we have ever met, are so critical in their observations, or know so well how to investigate spirit phenomena as the *harmonious spiritualist*. Our prayer is, give us honest teachers and preachers.

MRS. KATE IRVING'S RECENT VOLUME.

The truth is for all. The great difficulty is to make people know it while society is so tied up with creeds and dogmas. It is a pleasure to find a publishing house independent enough to undertake the publication of books on so important, and at the same time so unpopular, a subject as that of spiritualism. We are glad to have the privilege of noticing the late work of Mrs. Kate Irving on spirit phenomena. It well deserves a place in every library, and will undoubtedly have a very large circulation, giving as it does some important statements of phenomena which will be read by many who would not buy the standard works on spiritualism. We are glad to know that Carlton & Co., of New York, have published it, and hope that other houses will be ready to follow. Mrs. Irving has certainly done a good work for the cause; and while nearly every description given might be duplicated by ten thousand or more spiritualists, yet they are all interesting, and the pleasing manner in which they are written will do much to cause people to read.

WHAT THE BOSTON 'COMMONWEALTH' THINKS OF
'FACTS.'

The following notice from the Boston *Commonwealth* of April 12th we reprint, that our readers may know what one of the most interesting literary journals is willing to say for the truth of this science. It is, indeed, a source of gratification to every fair-minded investigator that some of our best journalists are willing to speak the truth, though upon subjects that are unpopular. We agree with our friend the editor that "there is a heap of fraud lying around loose." *Were it not so we should have no use for works on spiritualism to prove its phenomena, as the world would have received it as truth long ago.* Wherever we find human nature, we expect more or less deception, and spiritualism claims nothing for its phenomena beyond natural law, therefore, when perfection is reached on the physical plane, we may reasonably expect perfect spiritual manifestations. Until that time let us receive whatever of truth may come to us, always waiting and hoping for more light on a subject the laws of which, at most, we know but little of.

The sermons of Rev. Mr. Applebee, which are full of intellectual, moral, and spiritual teachings, are printed every week in the *Commonwealth*, and should find a place in every family circle.

"*Facts*, for March, has eight or ten hard nuts in spiritualistic phenomena for the doubters and skeptics to crack, and we hope they will do it and yet save their teeth for others doubtless to come. All we can say is the phenomena at present are inexplicable. But there is a heap of fraud lying around loose."

LECTURE BY SPIRIT WILLIAM DENTON.

Published in *Banner of Light*, April 26, 1884.

On Anniversary Sunday, March 30th, an eloquent discourse, having for its theme the query: "Is Spiritualism True?" was delivered through the inspirational agency of Mrs. E. L. Watson, by spirit William Denton, at Metropolitan Temple, San Francisco, Cal. The lecture called out the warmest praise from those who listened to its delivery; and many there were who openly avowed at once this unmistakable recognition of the communicating intelligence. Very truly remarked Professor Denton in opening his address:—

"FACTS are the finger-prints of God. And *one fact is worth more than all the speculations of any number of men's minds.*"

The remarks of the speaker, pitched at so truthful and concise a key, could not fail of being valuable from first to last; and some of the queries he propounded to scientists and others who have a weakness for accounting for the spiritual phenomena by "electricity," "the unconscious exercise of the human muscles," or the voluntary exercise of the human will, will prove posers to any of this class who may essay to reply to them. The remarks of the professor in defence of clairvoyance were practical and conclusive in character as to its value and verity. His admirable discourse closes with the following burning passage:—

"Tell me of the insignificance of these phenomena! * * * There is nothing insignificant; nothing in nature that God does not need; but every fact in the universe is a link in that chain which makes up the immortal destiny and happiness of his children everywhere."

ONSET BAY.

This beautiful summer resort and spiritual camp ground is situated in the town of East Wareham, Mass., on the Old Colony R.R. Its natural attractions are good bathing, boating, and fishing, shade trees and healthy climate. There is a dancing hall and skating rink, which, combined with the camp-meeting, where many of the best mediums will be found, make it attractive to all. The opening day will be June 13th. Excursion tickets, good to return the 14th and 15th, will be sold from Boston to Onset for \$1.50. There will also be a 4th of July celebration, and we understand the arrangements are not completed, but that there will be good speaking and music, followed by a clam-bake.

The regular camp-meeting will commence July 13th, and close August 10th. Our old friend, Dr. H. B. Storer, who has so long been an *active* and *true* defender of spirit phenomena, and an honorable, harmonious investigator, has again been elected president. No man could have been selected who has more friends, and is better adapted to the position.

FACTS.

NOTICES AND TESTIMONIALS.

Facts, a quarterly journal, established for the purpose of putting on permanent record the more reliable of the phenomena pertaining to modern spiritualism, dated September, 1882. There is no denying the value of such a publication, nor can we see how the "facts" recorded in it can be gainsaid. That these things do occur seems to us less hard of belief than that the persons recording them should be either fools or frauds. As that most distinguished authority, Sairey Gamp, said: "Facts is stubborn things, and ain't easy drove." It is too late in the day to deny the reality of these phenomena, and those persons who deny the explanation given by spiritualists are bound to furnish some rational and reasonable explanation of their own.—*Commonwealth*, Boston.

One of the busiest and most useful men that we have met here is Mr. L. L. Whitlock, the editor of that important and instructive quarterly publication, *Facts*. In conceiving and executing this enterprise, Mr. Whitlock has done for spiritualism a special work that greatly needed to be done, and has done it in a manner that reflects the greatest credit upon himself and those associated with him in the work. One year ago Mr. W., with the approval and co-operation of the Board of Managers, instituted a series of what were appropriately called fact-meetings, and an hour or more each day was devoted to hearing five-minute statements of facts relating to the various aspects of spiritual phenomena. These meetings were revived here one week ago, and the large attendance and general interest manifested in these meetings show the value attached to this most important department of all in the work of propagating spiritualism. Numerous are the earnest and experienced spiritualists who take an active part in these "fact-meetings." We congratulate Mr. Whitlock on the grand results of his efforts, and trust that all spiritualists will join heartily in helping Mr. Whitlock to spread the facts of spiritualism, the only foundation on which the superstructure of true and developed spiritualism can eternally stand.—*Mind and Matter*, Aug., 1882. (Written by the editor at Lake Pleasant.)

I very gladly express my honest conviction concerning *Facts*, that it is one of the very best and most instructive publications now presented to public patronage; all the articles are well-written; they are clear, spicy, and conclusive. I only hope it may have the large circulation it richly deserves. It presents in convenient and portable form the very pith and marrow of many long newspaper articles; and while all newspapers, no matter how well conducted, must of necessity contain a vast amount of reading matter, of essentially local and transitory interest, the *Fact* magazine admits nothing which is not well calculated to make a permanent impression upon the mind of the reader, and to remain as a valuable part of the standard history of our times. The spiritual movement today is assuming such proportions, and taking such vital hold upon public sentiment, that we cannot afford to let the experiences of earnest and disinterested men and women of character and position go unrecorded. Such testimony as accumulates in *Facts* cannot fail to make a profound and lasting impression upon the minds of all fair-minded readers; it cannot be expected that in matters phenomenal testimony will suffice in all cases; but when thinking people read the words of sober investigators of high repute in the business and social world, they are led to seek for light in their own persons from those fountains of knowledge to which their attention would never have been called had it not been for such a publication as the *Fact* magazine. Mingling with all classes of the community as I do, and having many opportunities to probe the thought of the age in my travels, I cannot in justice say less than that I *know* this valuable work to be a faithful and increasingly popular ally of the movement now rapidly spreading everywhere to acquaint the masses with the wonderful truths revealed to the world through the instrumentality of spiritualism and psychology. I wish to recommend it to all my friends everywhere as one of the very best treatises in the market which they can possibly procure to put into the hands of all who take any interest (and no wise person takes none) in the great physis science of this momentous age.

Wishing you every success in your noble and efficient enterprise to enlighten mankind, believe me,
Bethesda House, Hanson St., Boston.

Yours sincerely,

W. J. COLVILLE.

TESTIMONIALS.

Mr. J. B. Colton, of Garrettsville, Ohio, writes: "I enclose \$2.00 for my subscription for *Facts*. Please send them on as fast as they are ready. I am anxiously waiting; would like a number every two weeks."

Mr. Joseph G. Patton, of Towanda, Pa., says: "You may enter my name on your list for another year. The publication of facts by competent and reliable authors is something which has long been needed."

Mr. John N. Eames, Charlestown, Mass., says: "I have been very much interested in reading the facts published in your magazine. They are doing a good work, and will in time find their way into households that would reject spiritual truth coming in many other forms."

Mr. D. H. Rasbach, of Canastota, N. Y., says: "I received your first volume, in four numbers, of *Facts*, and have found them very interesting. If I could not duplicate them, \$10 would be no object for me to part with them. I have given your address, and notice of the work, to many of my friends, and will continue to do so. I herein enclose two dollars for another volume."

Mr. C. G. Hellebery, of Cincinnati, Ohio, encloses a post-office order for another year, and remarks: "Your *Facts* are exceedingly interesting, and will stamp out error wherever they go."

"The spiritual quarterly magazine, *Facts*, opens its second volume with the March number, the contents of which are creditable to a work that is of inestimable value as a means of making known the basic truths of modern spiritualism. A portrait of Dr. Fred L. H. Willis serves as its frontispiece, and an interesting account of his spiritually mediumistic experiences, principally of the physical phase, which culminated in his expulsion from Harvard College, is reproduced from the *Banner of Light*. Numerous authentic accounts of spiritual phenomena of a later date are also recorded in this elegantly-printed octavo. This work is for sale at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston. It merits an extensive circulation." — *Banner*, May 12, 1883.

50 WEST 12TH ST., NEW YORK, Feb. 8, 1883.

To the Editor of *Facts*:

Dear Sir,—I am in receipt of the last number of your most valuable and interesting publication, and I need scarcely say that I am glad the phenomena of spiritualism has found so truthful a representation. I have sent several copies to my friends in Europe and in India; and in a letter before me I find expressed my own thought upon the matter. While in my somewhat extensive "wanderings" I have only heard one opinion: "Facts are what we want, and here they are." Both Mrs. Fletcher and myself welcome its coming, and sincerely trust it will receive the hearty support it so richly deserves.

Yours for the truth,

J. WILLIAM FLETCHER.

29 INDIANA PLACE, BOSTON, Feb. 7, 1883.

L. L. WHITLOCK:

Dear Friend,—Your *Fact* magazine embodies an idea which had long haunted my own brain,—to preserve the current testimony of many competent observers of spiritual phenomena in such form as eventually to constitute a library of reference, where the varied and multiform phases of mental and physical manifestations of spirit power may be intelligently studied and compared. I am sincerely glad that you have undertaken this work, and hope you may be amply sustained.

A reliable compilation of well-attested facts is as essential to accurate thinking concerning the realm of spirit as of the world of matter.

"God writes his thoughts in facts, in solid orbs, in living souls."

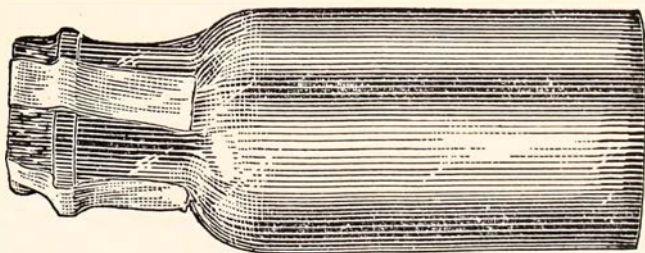
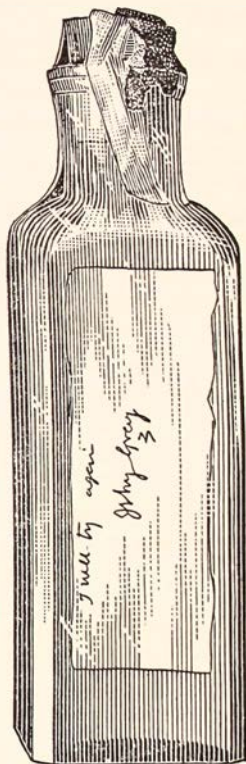
To "think God's thoughts after Him," we must cognize these facts.

"The simplest peasant who observes a truth,
And from a fact deduces principle
Adds solid treasure to the public wealth.
Facts are the basis of philosophy;
Philosophy, the harmony of facts
Seen in their right relations."

Yours fraternally,

DR. H. B. STORER.

We cannot wait as for
 unless Mr. Spence & her
 John Gray



Writing obtained in Sealed Glass Bottles.—See p. 153, No. 2, Vol. II, FACTS.
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FACTS.—MISCELLANEOUS.

ADVICE TO MEDIUMS AND INVESTIGATORS.

When the cry of fraud is going broadcast over the land, and we hear from friends and foes of exposures and all kinds of deceptions, we think it would be well to ask how much of this is the work of the mediums, how far they are morally responsible for their actions, and how the rights of both mediums and investigators may be protected. There is no doubt that unprincipled persons are practicing mediumship dishonestly, purely for gain, and not in any way to make the world better. This is much to be deplored, and while mediums must live, and therefore are entitled to a support from their seances, we are sorry to know that many who have mediumistic talents are not more anxious than they appear to be to use them in an honorable manner for the benefit of spiritualism. What can be done to eradicate fraud from spiritual seances, and explain that part of the phenomena which *appears* to be dishonest? We answer according to our ideas. Let mediums do all they can to prove that they are honest by being entirely fair and candid, not by allowing anyone to dictate conditions which would interfere with the work of their controls, but by suggesting themselves, and accepting from others, such conditions as will prove conclusively the exact truthfulness of their manifestations, and leave no room for doubt. In this way mediums will be honored and sustained by their friends, and great good will result, for there will be nothing to encourage skepticism, suspicion, or slander. As an illustration, every person who has investigated thoroughly with different mediums knows that materialization, personation, etc., are nearly allied to each other, that it is difficult in many cases to say which is which. If the mediums are conscious of these changes, nothing would add so much to their credit, and the advancement of this science in the public mind, as for them to explain what they know with entire candor. If, however, they do not choose to give this satisfaction, it is no reason why a circle of interested individuals, all having equal rights to investigate and judge for themselves, should be broken up or rudely disturbed by one individual, who is suspicious of fraud, to the inconvenience of twenty others who have paid their money, and are not disposed to be interrupted. Let those who desire to clear the muddy waters and eliminate fraud by protecting themselves with test conditions hire their mediums for special seances, and not interfere with public ones, where others are discommoded who are searching for the truth in their own way, disturbing no one, but using their judgment and reason as they think best, believing that without test conditions they may get phenomena that are entirely satisfactory and convincing.

METHODS OF INVESTIGATION.

By PROF. JOSEPH RODES BUCHANAN.

Having been requested to express my views as to the proper methods in the investigation of spiritual science, I would state as briefly as possible how I think the dictates of philosophy are to be obeyed in reference to mediumship.

As to *discrimination*. The extreme subtlety of psychic operations makes it difficult to distinguish between the spontaneous operations of our own minds and the subtle influences of disembodied mind. No one can say positively that the delicate balance of his emotions, or his reasoning faculties, has not been modified by the influence of unseen minds, as we know it may be affected by influence of our friends in the body. If the analytic discrimination be so difficult in our minds, which we thoroughly understand, how much more difficult must it be in reference to an acquaintance who possesses mediumship? When he speaks to us with an apparent spirit control, he is certainly exercising his own faculties and organs, but to what extent those faculties and organs are controlled or modified by spirit influence we cannot positively know, neither does he. We can only infer by the novelty of the thoughts, the feelings, the voice, and the manner, that something distinct from himself is exerting an influence; and if his own peculiar thought, language, and manner are entirely lost in the personation, it is probable that we are receiving a message from an invisible friend.

Even in that case the invisible friend, working with an organism distinct from his own, cannot express himself with the freedom and energy which he could have exercised in his own body. It is probable, therefore, that a perfect spiritual utterance never occurs through any medium; but there may be utterances so nearly perfect as to be worthy of implicit reliance.

On the other hand, there is often an apparent spirit control when none really exists. The medium in an entranced condition fancies himself under spirit control, and is led by that fancy to personate the spirit sufficiently to satisfy his hearers that the spirit is present. It may even appear to be a tolerably good personation when it is wholly a subjective process entirely independent of the spirit. The exalted and peculiar utterances in such cases are considered by spiritualists generally as of spiritual origin, and thus thousands are deceived and misled for want of discrimination, and sometimes led into serious errors of opinion, and mistakes in business.

I have seen eloquent messages, purporting to come from spirits, which were very characteristic of the medium, and not at all of the spirit, being entirely opposite to his characteristics, yet such messages are circulated and read as genuine spiritual communications.

Between these two extremes, of messages from the spirit and messages from the medium alone, we have every gradation and variety, and some-

times every gradation may come through the same medium. In a large number of cases the medium is not really controlled, but merely in psychometric *rapport* with the spirit, or perhaps has merely a psychometric idea of the spirit, and conforms to that idea in his utterance.

Discrimination in these cases is very difficult, but there is one test which should not be forgotten. When the spirit is really in control, the medium is at rest and undergoes no fatigue, for the spirit does all the work, and the medium is often refreshed and invigorated instead of fatigued, whereas the medium who is personating a supposed control is not assisted, but is exerting his own strength, and subject to fatigue, not as great fatigue as in his ordinary mental labors, for the dominant idea and belief of a control assists his powers and makes his labor easier, but still the fatigue occurs. This may be illustrated by the father who, in walking out with his little boy, soon found him complaining of fatigue; to remove this he proposed a ride, and, offering his cane as a horse, the little fellow pranced along with renewed spirit. Thus a dominant idea, as we see in psychological exhibitions, gives to its subject a degree of energy which might easily be mistaken for spirit control.

Let us therefore exclude from the class of reliable spirit communications those which tax the energies of the medium, and those which do not greatly transcend his own mental powers, or differ from his own mental habits and forms of expression, and let us endeavor to discriminate as carefully as we can between the three classes,—spirit messages, mixed messages, and medium messages.

Wherever spiritualism has extended, we find great evils arising for want of discrimination in mediumship. A group of devotees to mediumship will be led along by the commonplace ideas of some medium (himself controlled by his education and associations) into serious practical errors, not only in religion and philosophy but in business; and perhaps, after realizing their errors, will only repeat them in another form under the same blind guidance.

Yet, notwithstanding innumerable follies in this direction, it remains true that the real guidance or inspiration of exalted spirits is a blessing to all who can realize it.

Boston, 29 Fort Avenue, Feb. 16, 1884.

INVESTIGATION.

By GEO. A. FULLER.

To the Editor of *Facts* :

I have just read the editorial in the January No. of *Facts*, treating upon the theme of *Investigation*. Allow me to say that I like your position, for it is the only safe one for any truth-seeker to occupy. You grant unto all

the same privileges that you desire for yourself, and censure none for disagreeing with your methods. Never has there been a time of so much strife in the ranks of spiritualism as at present. Some apparently are bent on creating disturbance, and are satisfied only when in the midst of bitterest contention. This is true not only of phenomenal spiritualism but also obtains in the realm of its religious and philosophical teachings. But in this article I will confine myself simply to phenomenal spiritualism, all else being irrelevant to the legitimate sphere of your magazine.

In the perusal of the secular papers of the day, and also some of those confessedly devoted to the interests of spiritualism, one is forced to notice the vast number of so-called exposures of physical and materializing mediums, and necessarily feels obliged to pause and ask the startling question: "Are all our mediums for those phases of manifestations frauds and tricksters?" For one, I believe when we arrive at the truth in the matter, we shall discover only a small residuum as the result of trickery, and the rest genuine spiritual phenomena.

In my investigations of spiritualism,—which have been considerable, covering a period of some fifteen years,—I have been able to discover only a very small per cent likely to have been of a fraudulent nature. I feel as though I had been amply paid for all the time I have spent in the investigation of this subject. My invariable plan has been to conform to the rules of the seance, and use my own judgment with regard to the phenomena produced. Mature judgment should always teach the investigator better than to allow his pre-conceived opinions to hurry him into unwarrantable and groundless conclusions. The old adage, "Haste makes waste," is especially pertinent to the investigation of the physical phenomena of spiritualism. These manifestations require the most subtle and intricate conditions, which are, as yet, only partially understood by the most painstaking investigators. By long and patient investigation, we have learned that in seeking for the best results, either in the mental or physical phases of spirit manifestation, *it is absolutely necessary* that the medium should be in a passive, quiet, and harmonious condition. Yet how often are these conditions violated by members of the circle? A person in this passive condition becomes extremely negative to all positive influences. In fact, the medium is like a nicely-adjusted æolian harp placed in the door-way left ajar, between the two worlds, and the sensitive. Conscious chords not only vibrate the sweet melodies of heaven, but also creak and groan under the perturbations, jars, and discords belonging to the world of matter. From my own experience as a public medium, I have found the above conditions absolutely necessary for the best results in the mental phases of spirit phenomena. I have often noticed that disturbing elements in the audience mar the beauty of the inspired utterances. Many times have my lectures been

greatly injured by the close proximity to the platform of some objectionable party, and also by the discussion in the ante-room, just previous to the discourse, of some petty and insignificant trouble in the society.

Now, bearing these thoughts in our mind, let us adjourn to the seance room, where it is expected that some physical phenomena will occur. The medium may be a frail and sensitive woman. She states her conditions simply and plainly. Some fraud-seeker immediately arises and proposes to impose his conditions upon the medium. The medium objects, and, after quite an animated discussion, quells the insubordination by refusing to sit under any but her own conditions. The discomfited party is forced to submit outwardly to these conditions, but silently throws off an emanation as foul and poisonous in its nature as the miasma arising from southern swamps. The results of the seance are what any rational mind ought to expect, feeble and unsatisfactory manifestations. For this the medium should not be blamed, but instead the party which introduced the disturbing elements.

Again we enter the seance room. We listen to the conversation of some who are present, and we note a few remarks casually dropped by one party: "I know the medium is a fraud. She personates all the different forms that appear." Now, I do not propose to exonerate frauds and tricksters, but I do feel it to be my duty and sacred privilege to defend all honest and true mediums, even when sometimes found in positions which might imply their dishonesty. An extremely positive person entering into the seance room with preconceived idea that all mediums are frauds until proven to be genuine, even if he does not give utterance to thoughts like those quoted above, may unconsciously exert a psychological influence that will cause the medium to assume the position of the trickster. Will this not explain many of the so-called exposures of materializing mediums? We are told that the spirit world not only uses the material elements gathered from the medium but also the subtle emanations arising from the members of the circle. If this be true, may not our every thought cast its reflection upon the manifestations obtained?

Again, another class of phenomena are often mistaken for materialization. I refer to transfiguration. I have had some exceedingly interesting experiences of this kind. One incident I will relate, as it is not irrelevant to the theme under discussion. This occurred in a seance with a private medium. The first time the form appeared, it differed from the medium only in its costume; then, returning to the cabinet, it reappeared after a few seconds with features greatly changed, only resembling the medium about the eyes. Again it enters the cabinet, and reappears after a brief space of time with all traces of the medium's peculiarities gone. Now, I believe that, if this form had been grasped and held at its first appearance,

the party committing this outrage would have prevented a most beautiful transfiguration, and at the same time found himself holding in his arms the trembling and frightened sensitive, unable to give any satisfactory explanation of the whole affair. The scientist does not begin his investigations of natural phenomena by destroying all the necessary conditions for their production, but instead he complies with the behest of every known law, and seeks also to put himself in a position where he will not interfere with laws previously unknown to exist. This rule should obtain in that realm of mental science covered by the phenomena denominated spiritual.

My experiences have taught me to be exceedingly cautious in using the word fraud. I have also discovered that much is so only in seeing. Even as we discover in this world of ours far more good than evil in human nature, so among our mediums we shall find the genuine far outnumbering the spurious.

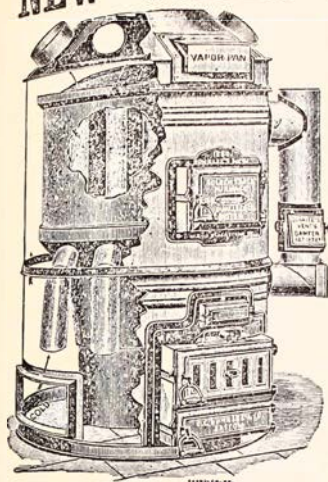
I have no fear but that honest investigation will meet with its well-merited reward; and, also, I have no fear but that in time all honest mediumship will be duly appreciated. The great realm of physical and mental manifestations is the bed-rock of modern spiritualism. Desert these phenomena, and we occupy the same position as the church, holding to theories the truth of which we have become powerless to demonstrate.

Thus, Mr. Editor, you will be led to perceive that I occupy the position of friend alike to honest investigation and honest medium; and as I continue, at every available opportunity, to investigate the varied and ever-changing phenomena of our time, I shall ever seek to do this in as conscientious and rational manner as possible, ever allowing the spirit world to dictate its own conditions.

In conclusion, allow me one word to mediums: ascertain the most favorable conditions for investigation under which you can obtain satisfactory results, and then insist upon these being rigidly enforced at every seance. Seek, also, to become in your every-day life a practical exponent of the higher truths embodied in our heaven-born philosophy. Then may you exclaim with the poet:—

“That I shall often err, as heretofore, I doubt not:
 Herein I crave indulgence,
 As doing in my humble way my meagre best;
 But I propose to struggle on and up
 Towards the lofty table-land of hope,
 And there inhale the new and morning air,
 And bask more gladly in the rising sun of liberty.
 Let one and all join hands in this grand pilgrimage,
 And proffer each to each, and all to all,—
 I’ve said enough;
 My life, let it henceforth exclaim:
 ‘Encouragement and aid!’”

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It is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "**NUTRITIVE**" Compound (that which supplies elements of nutrition), you will perceive that for **Both Sexes, All Ages, and All Diseases**, the compound is adapted, where the elements of healthy tissue are required.

Testimony from Hundreds of Patients, which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

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29 INDIANA PLACE, BOSTON, MASS.

PATENT DOUBLE-ACTING SPRING BUTTS.

Patented April 18, 1876, and June 19, 1877.

SABIN MACHINE CO., Montpelier, Vt.

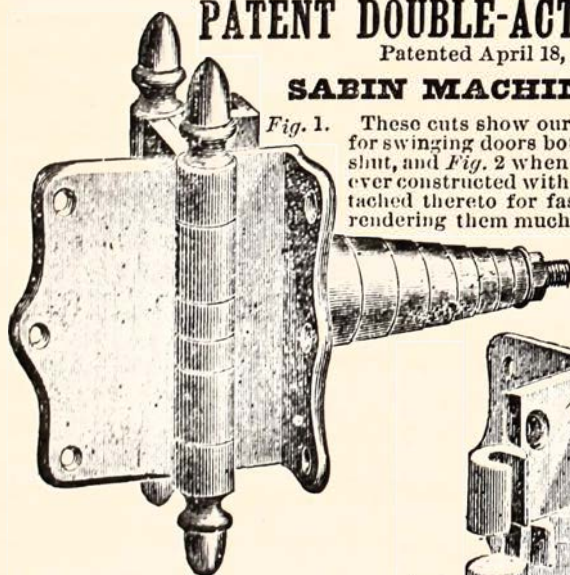
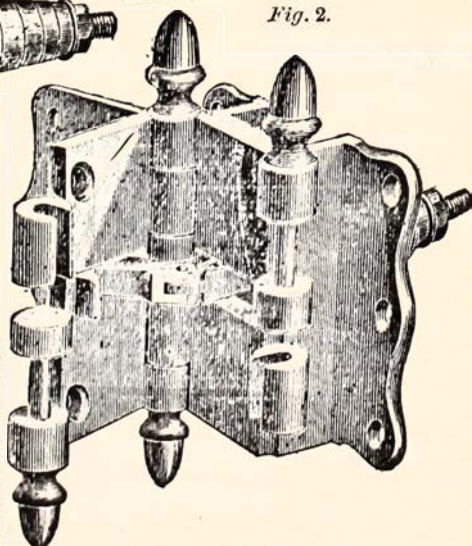


Fig. 1.

These cuts show our Patent Double-Acting Spring Butts, for swinging doors both ways. *Fig. 1* shows the Butt when shut, and *Fig. 2* when opened. These Butts are the first ever constructed with two leaves only, and with flanges attached thereto for fastening to the door and casing, thus rendering them much more substantial and easy to put on, as the screws are all driven from the

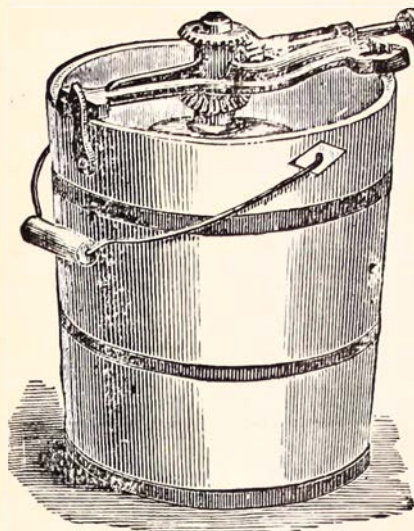
Fig. 2.



outside; and the Butts can be put on ready to operate without opening the leaves of the Butt, and by means of the flanges the door is hung firmly to the casing instead of to a strip, as is the case with all other double-acting Butts. A strong right-angle flange, cast solid on the leaf of the Butt, embraces and clamps the door-stile firmly, and the screws do not become loose, as the strain on them is much less. The attachment of flanges to the leaves of a double-acting Butt is an important improvement, for which device a patent has been issued to us. At the back of the other leaf is attached a powerful volute spring, the draw-rod of which is linked to the first-named leaf, and throws the strain of the spring in a direct line with the center of the door. This spring holds the door up firmly to its place, and obviates all tendency to sag. Full directions for setting, and screws sufficient to hang, our Butts accompany each order. *See* Send for Catalogue.

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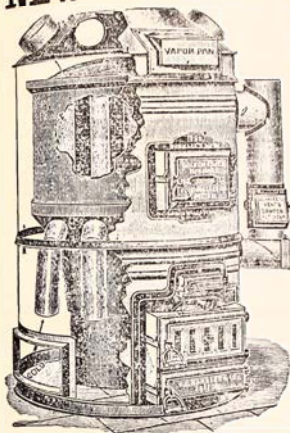
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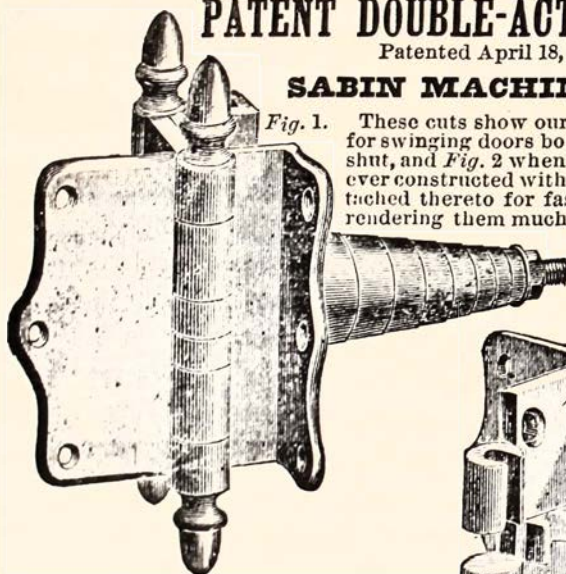
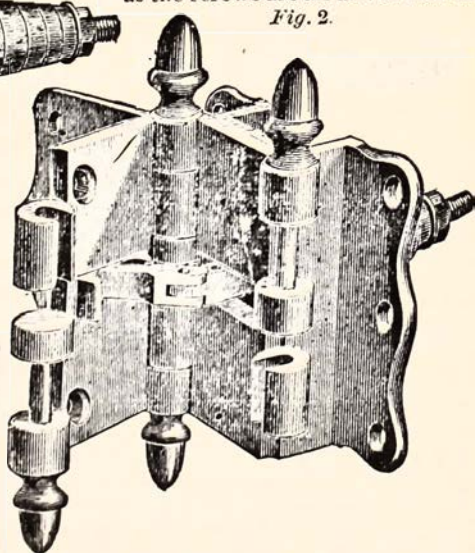


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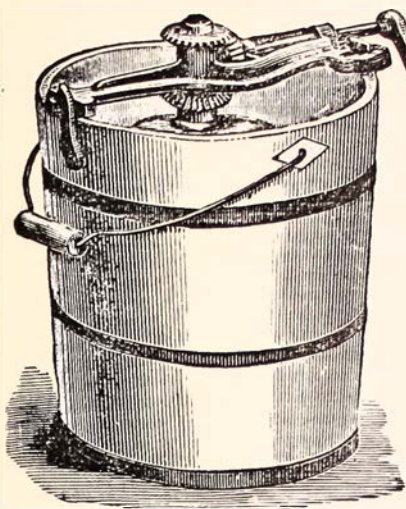
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WM. S. BUTLER & Co. are pleased to invite the public to inspect the completed alterations and enlargements in their store, Nos. 90, 92, 94, 96, and 98 Tremont Street, and 1 and 2 Montgomery Place, which afford the


LARGEST, BEST LIGHTED, AND BEST VENTILATED


Ladies' Furnishing Goods Store IN BOSTON.

Full Line of Small Wares of Every Description.

Toilet Articles, Perfumery, Stationery, Jewelry,

And, in fact, everything necessary to the wants of our customers.

 Horse-Cars from all Railroad Stations pass our doors,—a great convenience to out-of-town patrons.


 Elevator constantly running.

All our Goods are sold at One Price.

Our Stock is Constantly Fresh.

Our customers receive precisely what they pay for.

Splendid Bargains in all Departments.

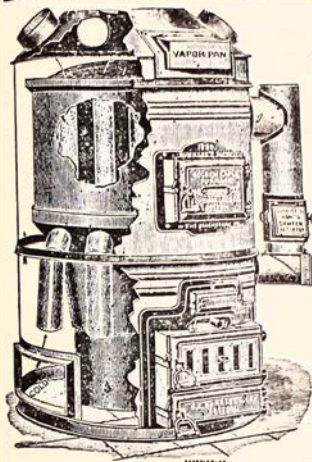
 Every facility is rendered to customers for a careful examination of goods before purchasing. Ladies are cordially invited to inspect our

WINTER OFFERINGS.

WM. S. BUTLER & CO.

90 to 98 Tremont St., Boston.

DUNKLEE'S NEW GOLDEN EAGLE FURNACE.



A Powerful Heater.

The best Furnace now made.
Has all the modern improvements.
Giving the greatest amount of heat
for the fuel consumed. Estimates
given. Call and examine. Manufactured by

G. C. DUNKLEE & CO.,
111 & 113 Blackstone Street,
BOSTON.

E. A. PRATT,
Magnetic and Clairvoyant Physician,
No. 9 VINTON ST., PROVIDENCE, R.I.

Wednesdays, Thursdays, and Fridays, from 9 a.m. to 5 p.m. Will visit
patients at their homes after 5.

AT BOSTON, MASS., 1148 WASHINGTON STREET,
Every Saturday, from 9 a.m. to 5 p.m.

AT MILFORD, MASS., No. 42 PINE STREET,
Every Tuesday, from 9 a.m. to 4.30 p.m.

At Walpole and Franklin, Mass., every Monday.

Examination by letter, \$2.00.

100,000 PACKAGES SOLD!

From all parts of America come letters and testimonials to the wonderful curative power of

DR. H. B. STORER'S

INVIGORATING, EQUALIZING, BLOOD-PURIFYING

NUTRITIVE COMPOUND!

It supplies the appropriate elements which are deficient in impoverished blood. The blood is regenerated and improved, the vital force augmented, and the life renewed, causing these masses of imperfectly-organized cells, called tubercles, to dissolve and gradually disappear from the system.

In All Diseases of Women, and as a Preventive of Cancer,

It is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "**NUTRITIVE**" Compound (that which supplies elements of nutrition), you will perceive that for **Both Sexes, All Ages, and All Diseases**, the compound is adapted, where the elements of healthy tissue are required.

Testimony from Hundreds of Patients, which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

BEGIN NOW to use the **NUTRITIVE COMPOUND**—and let the **OLD PEOPLE**, whose blood is low, and circulation poor, hands and feet cold, be made comfortable from its warming, vitalizing influence.

Let **DEBILITATED WOMEN** use it, and gain some elements of strength, to replace the fearful waste and drain of the life force.

Let the **SCROFULOUS** and **CONSUMPTIVE**, the **ULCERATED** and **DEBILITATED**, of both sexes use this great Restorative **AT ONCE**, and continue it until the restored system needs its aid no longer.

\$1.00 per box, 6 for \$5.00. Sent by mail. Address **Dr. H. B. STORER.**

29 INDIANA PLACE, BOSTON, MASS.

PATENT DOUBLE-ACTING SPRING BUTTS.

Patented April 18, 1876, and June 19, 1877.

SABIN MACHINE CO., Montpelier, Vt.

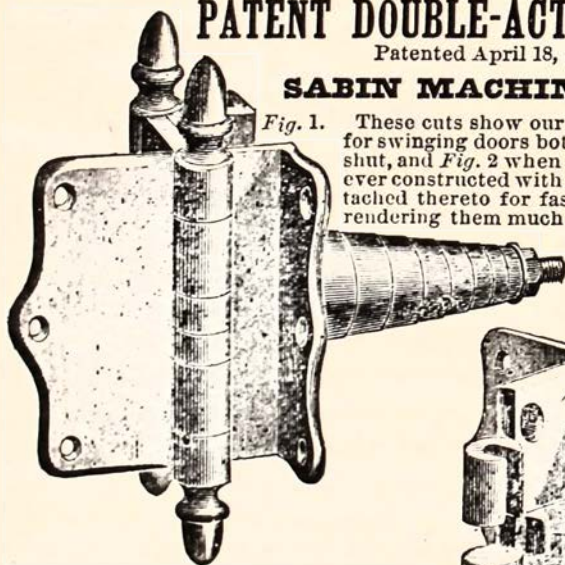
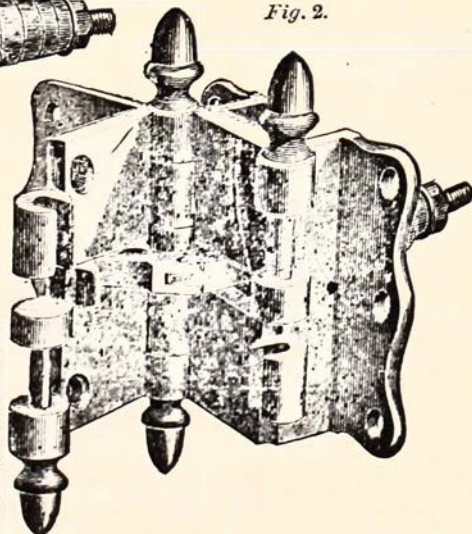


Fig. 1. These cuts show our Patent Double-Acting Spring Butts, for swinging doors both ways. Fig. 1 shows the Butt when shut, and Fig. 2 when opened. These Butts are the first ever constructed with two leaves only, and with flanges attached thereto for fastening to the door and casing, thus rendering them much more substantial and easy to put on, as the screws are all driven from the

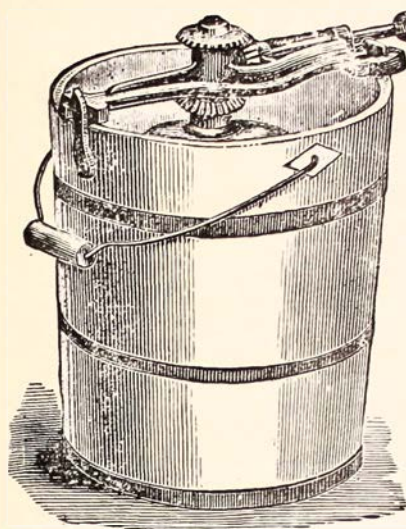
Fig. 2.



outside; and the Butts can be put on ready to operate without opening the leaves of the Butt, and by means of the flanges the door is hung firmly to the casing instead of to a strip, as is the case with all other double-acting Butts. A strong right-angle flange, cast solid on the leaf of the Butt, embraces and clamps the door-stile firmly, and the screws do not become loose, as the strain on them is much less. The attachment of flanges to the leaves of a double-acting Butt is an important improvement, for which device a patent has been issued to us. At the back of the other leaf is attached a powerful volute spring, the draw-rod of which is linked to the first-named leaf, and throws the strain of the spring in a direct line with the center of the door. This spring holds the door up firmly to its place, and obviates all tendency to sag. Full directions for setting, and screws sufficient to hang, our Butts accompany each order. **Send for Catalogue.**

WHITE MOUNTAIN FREEZER CO.

MANUFACTURERS OF



Sands' Patent Triple Motion

WHITE MOUNTAIN ICE CREAM FREEZER.

The only Freezer ever made having three distinct motions, thereby producing **finer, smoother Cream than any other Freezer on the market.** Acknowledged by every one to be the best in the world. **Over 300,000 in use today.** Outside Irons Galvanized, but all inside the can coated with **Pure Black Tin.** Tubs water-proof, easily adjusted and operated. We also carry large stock of Packing Tubs, Packing Cans, Ice Crushers, &c. Send for Price List and Catalogue. Address

White Mountain Freezer Co.

NASHUA, N.H.

Photo-Electrotype

Is the name of a new process of Engraving by Photography at *Less than One-Half the Cost of Wood-Engraving.* The plates are equal to the finest wood-cuts, and, in point of depth, superior. We furnish an electrotype all ready for the printer's use.

We can do every description of work,—Machinery, Furniture, Buildings, Autograph Letters, Illustrations for Trade Catalogues, etc. By this process illustrations are made **CHEAP**, thus bringing it within the means of everyone to show their wares in picture.

The 'Crayon Electrotpe' is a recent invention for producing lithograph effects by letter-press printing. The plates are made by our patented photo-electrotype process of engraving, and will print equally as well as a line-engraving. The advantage of this class of work is that it has the appearance of a large amount of labor, while in reality it costs much less than line-engraving, producing a soft and delicate effect at a comparatively small cost. For illustrating books, catalogues, etc., we believe the Crayon Electrotpe will be largely used in the future. By sending pencil sketch or photograph, estimates will be promptly furnished. For specimen sheet of our work, and further particulars relating to our new art, address

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63 Oliver Street. Boston.

The illustrations in this magazine are by the Photo-Electrotype process.

TESTIMONIALS.

Mr. J. B. Colton, of Garrettsville, Ohio, writes: "I enclose \$2.00 for my subscription for *Facts*. Please send them on as fast as they are ready. I am anxiously waiting; would like a number every two weeks."

Mr. Joseph G. Patton, of Towanda, Pa., says: "You may enter my name on your list for another year. The publication of facts by competent and reliable authors is something which has long been needed."

Mr. John N. Eames, Charlestown, Mass., says: "I have been very much interested in reading the facts published in your magazine. They are doing a good work, and will in time find their way into households that would reject spiritual truth coming in many other forms."

Mr. D. H. Rasbach, of Canastota, N. Y., says: "I received your first volume, in four numbers, of *Facts*, and have found them very interesting. If I could not duplicate them, \$10 would be no object for me to part with them. I have given your address, and notice of the work, to many of my friends, and will continue to do so. I herein enclose two dollars for another volume."

Mr. C. G. Hellebery, of Cincinnati, Ohio, encloses a post-office order for another year, and remarks: "Your *Facts* are exceedingly interesting, and will stamp out error wherever they go."

"The spiritual quarterly magazine, *Facts*, opens its second volume with the March number, the contents of which are creditable to a work that is of inestimable value as a means of making known the basic truths of modern spiritualism. A portrait of Dr. Fred L. H. Willis serves as its frontispiece, and an interesting account of his spiritually mediumistic experiences, principally of the physical phase, which culminated in his expulsion from Harvard College, is reproduced from the *Banner of Light*. Numerous authentic accounts of spiritual phenomena of a later date are also recorded in this elegantly-printed octavo. This work is for sale at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston. It merits an extensive circulation." — *Banner*, May 12, 1883.

50 WEST 12TH ST., NEW YORK, Feb. 8, 1883.

To the Editor of *Facts*:

Dear Sir,—I am in receipt of the last number of your most valuable and interesting publication, and I need scarcely say that I am glad the phenomena of spiritualism has found so truthful a representation. I have sent several copies to my friends in Europe and in India; and in a letter before me I find expressed my own thought upon the matter. While in my somewhat extensive "wanderings" I have only heard one opinion: "Facts are what we want, and here they are." Both Mrs. Fletcher and myself welcome its coming, and sincerely trust it will receive the hearty support it so richly deserves.

Yours for the truth, J. WILLIAM FLETCHER.

29 INDIANA PLACE, BOSTON, Feb. 7, 1883.

L. L. WHITLOCK:

Dear Friend,—Your *Fact* magazine embodies an idea which had long haunted my own brain,—to preserve the current testimony of many competent observers of spiritual phenomena in such form as eventually to constitute a library of reference, where the varied and multiform phases of mental and physical manifestations of spirit power may be intelligently studied and compared. I am sincerely glad that you have undertaken this work, and hope you may be amply sustained.

A reliable compilation of well-attested facts is as essential to accurate thinking concerning the realm of spirit as of the world of matter.

"God writes his thoughts in facts, in solid orbs, in living souls."

To "think God's thoughts after Him," we must cognize these facts.

"The simplest peasant who observes a truth,
And from a fact deduces principle
Adds solid treasure to the public wealth.
Facts are the basis of philosophy;
Philosophy, the harmony of facts
Seen in their right relations."

Yours fraternally,

DR. H. B. STORER.

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SEANCES:

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PHYSICAL AND MUSICAL MEDIUM,

Independent Voices and Writings.

Seances at Onset Bay every Evening at 8 o'clock at Mrs. M. A. Cox's Cottage, 49 West Central Ave. At Sunapee Lake Camp-Meeting after Aug. 12th.

WOULD YOU KNOW YOURSELF? CONSULT WITH
PROF. A. B. SEVERANCE,

The Well-Known

Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or handwriting, or a photograph. He will give you a correct delineation of character, giving instructions for self-improvement by telling what faculties to cultivate, and what to restrain; giving your present physical, mental, and spiritual condition; giving *past and future events*; telling what kind of medium you can develop into, if any; and what business or profession you are best calculated for to be successful in life. *Advice and counsel in business matters.* Also advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage. Hints and advice to those who are in unhappy married relations; how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment. He also treats diseases *magnetically and otherwise.*

Brief delineations, \$1.00; full and complete delineation, \$2.00; diagnosis of disease, \$1.00; diagnosis and prescription, \$3.00; full and complete delineation, with diagnosis and prescription, \$5.00; photographs, cabinet size, by mail.

Address, A. B. SEVERANCE, 219 Grand Ave., Milwaukee, Wis.

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Office, 921 F Street., N. W., Washington, D.C.,

Will be at Onset Bay during July and August, 1884

HARMONY LODGE, No. 49 WEST CENTRAL AVENUE,

Distinguished for his Psychometric power in locating Minerals and other objects on Land and in Water, such as Gold Mines, &c., Ships Sunk and Bodies Drowned, will give Sittings, Diagnose Disease, and Treat Magnetically during his stay at Onset.

DAVID BROWN,

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DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN,

WAVERLY HOUSE,

Rooms 174 and 175 Charlestown Dist., Boston, Mass.

During July and August at Onset Bay. Patients visited at their Residence when required.

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TEST AND BUSINESS MEDIUM

No. 2 Hamilton Place, Boston, Mass.,

Will give Sittings at SYLVAN HOUSE, Longwood Avenue, near

ONSET BAY.

DR. G. W. FROST

Will hold

DARK AND LIGHT SEANCES

AT ONSET BAY

During Camp-Meeting, and at Mr. Harvey Lyman's Cottage,

LAKE PLEASANT,

After Aug. 10, 1884.

MARY EDDY HUNTOON,

CHITTENDEN, VT.,

Will hold

MATERIALIZING SEANCES

EVERY EVENING AT 8 O'CLOCK,

At the

ASSOCIATION CIRCLE ROOM,

HEADQUARTERS, ONSET BAY.

Also a Circle for Physical Manifestations in the Light, at

AQUARIAN COTTAGE,

Park Street, every Day at 4 P.M. She will go to Lake Pleasant for August, and then to Queen City Park, Burlington, Vt., holding seances at both places. Her permanent Address is Rutland, Vt.

Wm. S. Butler & Co.

90 to 98 TREMONT STREET.

—o—
1883.—WINTER.—1884.

Irresistible Temptations to Prudent People

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Full Line of Small Wares of Every Description.

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And, in fact, everything necessary to the wants of our customers.

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☞ Horse-Cars from all Railroad Stations pass our doors,—a great convenience to out-of-town patrons.

☞ Elevator constantly running.

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All our Goods are sold at One Price.

Our Stock is Constantly Fresh.

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Splendid Bargains in all Departments.

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☞ Every facility is rendered to customers for a careful examination of goods before purchasing. Ladies are cordially invited to inspect our

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ALSO

CHUCKS FOR SPECIAL SERVICE

Made to order, and satisfaction guaranteed.

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The Oldest and Largest Journal in the World Devoted to the

SPIRITUAL PHILOSOPHY.

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At No. 9 Bosworth St., formerly Montgomery Place, Boston, Mass.

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ISAAC B. RICHBUSINESS MANAGER,
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Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES,—containing SIXTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical, and Scientific Subjects. EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

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In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. *Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred.*

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent, insertion.

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Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Giles B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sargent, W. E. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc.

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For the Season, where they will be pleased to meet their friends.

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Near the Post Office.

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DR. A. W. S. ROTHERMEL

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Materialization, Physical and Musical Phenomena.

COMMUNICATIONS ON HANDKERCHIEFS AND CLAIRVOYANT
EXAMINATIONS.

West Central Avenue, near 6th Street,

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MRS. JAMES A. BLISS

Will hold her Seances for

MATERIALIZATION

During July, August, and September, at their Residence on

CENTRAL AVENUE, ONSET BAY, MASS.

MRS. STODDARD GRAY AND DE WITT C. HOUGH,

MATERIALIZING

AND

TEST MEDIUMS,

Hold Seances every night at 8 o'clock in "HOWES HALL," over Mrs. William's store, in Onset. For full

MATERIALIZATION AND COMMUNICATIONS

From Spirit Friends, Admission \$1.00.

P.S.—Daily Sittings from 10 A.M. to 5 P.M. for Communications. Private Materializing Seances by appointment at parties' own cottages.

Will be at Lake Pleasant during August.

Regular Seances at their Residence,

323 WEST 34TH STREET, NEW YORK.

MRS. NELLIE E. WHITNEY,

MATERIALIZATION MEDIUM,

BROCKTON, MASS.,

Will be at Onset, Lake Pleasant, and Sunapee Camp-Meetings.

MUSIC.

A new collection of words and music arranged in an attractive form of Solos, Duets, Trios, and Quartettes, especially adapted for Camp-Meetings, Seances, Public Assemblies, or Home Circle, has just been published by the author, Herbert Leslie, Esq., also composer of many popular songs of the day. The series as completed thus far consist of the following pieces, viz. :—

That Beautiful City.	When We Pass the Golden Gate.	Passing Over.
Hither, Bright Angels.	We shall all be Happy Soon.	The Land far Away.
Angel Messengers.	Land of Bright Spirits.	Angel Footsteps.
Beyond the River.	The Spirits' Mission.	Cast thy Bread upon the Waters.

All of which will be rendered by the "Onset Bay" Quartette, during the present Camp-Meeting Season, and copies will be for sale on the ground, price 10 cts. each. All orders may be addressed to
HERBERT LESLIE, ONSET, MASS., Box 100, till Sept,
or 126 Tremont Street, BOSTON, MASS.

MR. AND MRS. JOSEPH CAFFRAY,

Mediums for

INDEPENDENT SLATE-WRITING

AND

FULL-FORM MATERIALIZATION.

See Illustrated Description in *Facts Magazine*, No. 4, Vol. I., and Nos. 1 and 2, Vol. II., also July No., 1884. They are now at Onset Bay, during Camp-Meeting. Will spend the winter in Boston.

FRED CROCKETT,

MAGNETIC, MEDICAL, PSYCHOMETRIC,

AND DEVELOPING MEDIUM.

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A Good Line of Boats and a safe reliable Captain. Knows all
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BENJAMIN & VAUGHAN'S ONSET BAY PASSENGER, BAGGAGE, AND FREIGHT TRANSFER.

Barges leave near Post Office 30 minutes before arrival
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For the 6.28 train Monday Mornings, no Passengers will be called for. No
calls will be made on Sunday.

HAY AND GRAIN FOR SALE AT THE STABLE.

Also, Horses Boarded at Reasonable Rates.

TIME TABLE.

Commenced June 23d.

LEAVE BOSTON.	ARRIVE AT ONSET.	LEAVE ONSET STA.	ARR. IN BOSTON.
8.30 a.m.	10.25 a.m.	8.16 a.m.	10.05 a.m.
12.45 p.m.	2.36 p.m.	8.30 "	10.30 "
3.15 "	3.35 p.m.	11.30 "	1.25 p.m.
4.10 "	5.47 p.m.	5.01 p.m.	7.10 "
SATURDAYS ONLY AT		MONDAYS ONLY AT	
6.07 p.m.	8.24 p.m.	6.28 a.m.	8.56 a.m.
SUNDAYS ONLY AT		SUNDAYS ONLY AT	
7.30 a.m.	9.20 a.m.	6.31 p.m.	8.30 p.m.
LEAVE PROVINCETOWN FOR ONSET BAY		LEAVE ONSET BAY FOR PROVINCETOWN	
5.15 a.m. and 2.03 p.m.		10.23 a.m. and 5.47 p.m.	

Call for Excursion Tickets.

FACTS.

NOTICES AND TESTIMONIALS.

Facts, a quarterly journal, established for the purpose of putting on permanent record the more reliable of the phenomena pertaining to modern spiritualism, dated September, 1882. There is no denying the value of such a publication, nor can we see how the "facts" recorded in it can be gainsaid. That these things do occur seems to us less hard of belief than that the persons recording them should be either fools or frauds. As that most distinguished authority, Sairey Gamp, said: "Facts is stubborn things, and ain't easy drove." It is too late in the day to deny the reality of these phenomena, and those persons who deny the explanation given by spiritualists are bound to furnish some rational and reasonable explanation of their own.—*Commonwealth*, Boston.

One of the busiest and most useful men that we have met here is Mr. L. L. Whitlock, the editor of that important and instructive quarterly publication, *Facts*. In conceiving and executing this enterprise, Mr. Whitlock has done for spiritualism a special work that greatly needed to be done, and has done it in a manner that reflects the greatest credit upon himself and those associated with him in the work. One year ago Mr. W., with the approval and co-operation of the Board of Managers, instituted a series of what were appropriately called fact-meetings, and an hour or more each day was devoted to hearing five-minute statements of facts relating to the various aspects of spiritual phenomena. These meetings were revived here one week ago, and the large attendance and general interest manifested in these meetings show the value attached to this most important department of all in the work of propagating spiritualism. Numerous are the earnest and experienced spiritualists who take an active part in these "fact-meetings." We congratulate Mr. Whitlock on the grand results of his efforts, and trust that all spiritualists will join heartily in helping Mr. Whitlock to spread the facts of spiritualism, the only foundation on which the superstructure of true and developed spiritualism can eternally stand.—*Mind and Matter*, Aug., 1882. (Written by the editor at Lake Pleasant.)

I very gladly express my honest conviction concerning *Facts*, that it is one of the very best and most instructive publications now presented to public patronage; all the articles are well-written; they are clear, spicy, and conclusive. I only hope it may have the large circulation it richly deserves. It presents in convenient and portable form the very pith and marrow of many long newspaper articles; and while all newspapers, no matter how well conducted, must of necessity contain a vast amount of reading matter, of essentially local and transitory interest, the *Facts* magazine admits nothing which is not well calculated to make a permanent impression upon the mind of the reader, and to remain as a valuable part of the standard history of our times. The spiritual movement today is assuming such proportions, and taking such vital hold upon public sentiment, that we cannot afford to let the experiences of earnest and disinterested men and women of character and position go unrecorded. Such testimony as accumulates in *Facts* cannot fail to make a profound and lasting impression upon the minds of all fair-minded readers; it cannot be expected that in matters phenomenal testimony will suffice in all cases; but when thinking people read the words of sober investigators of high repute in the business and social world, they are led to seek for light in their own persons from those fountains of knowledge to which their attention would never have been called had it not been for such a publication as the *Facts* magazine. Mingling with all classes of the community as I do, and having many opportunities to probe the thought of the age in my travels, I cannot in justice say less than that I know this valuable work to be a faithful and increasingly popular ally of the movement now rapidly spreading everywhere to acquaint the masses with the wonderful truths revealed to the world through the instrumentality of spiritualism and psychology. I wish to recommend it to all my friends everywhere as one of the very best treatises in the market which they can possibly procure to put into the hands of all who take any interest (and no wise person takes none) in the great physico science of this momentous age.

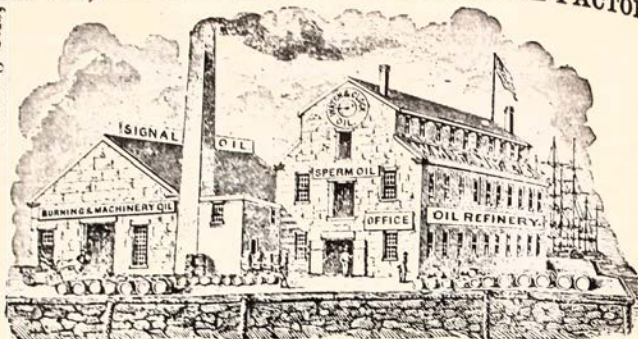
Wishing you every success in your noble and efficient enterprise to enlighten mankind, believe me,
Bethesda House, Hanson St., Boston.

Yours sincerely,

W. J. COLVILLE.

WILLIAM F. NYE'S
WATCH, CLOCK, & SEWING MACHINE OIL FACTORY.

Especially Fine Lubricating Oils,



For All Kinds of Machinery.

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ARE NOW UNIVERSALLY USED, AND STAND
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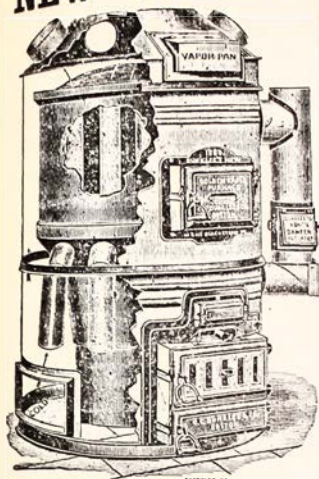
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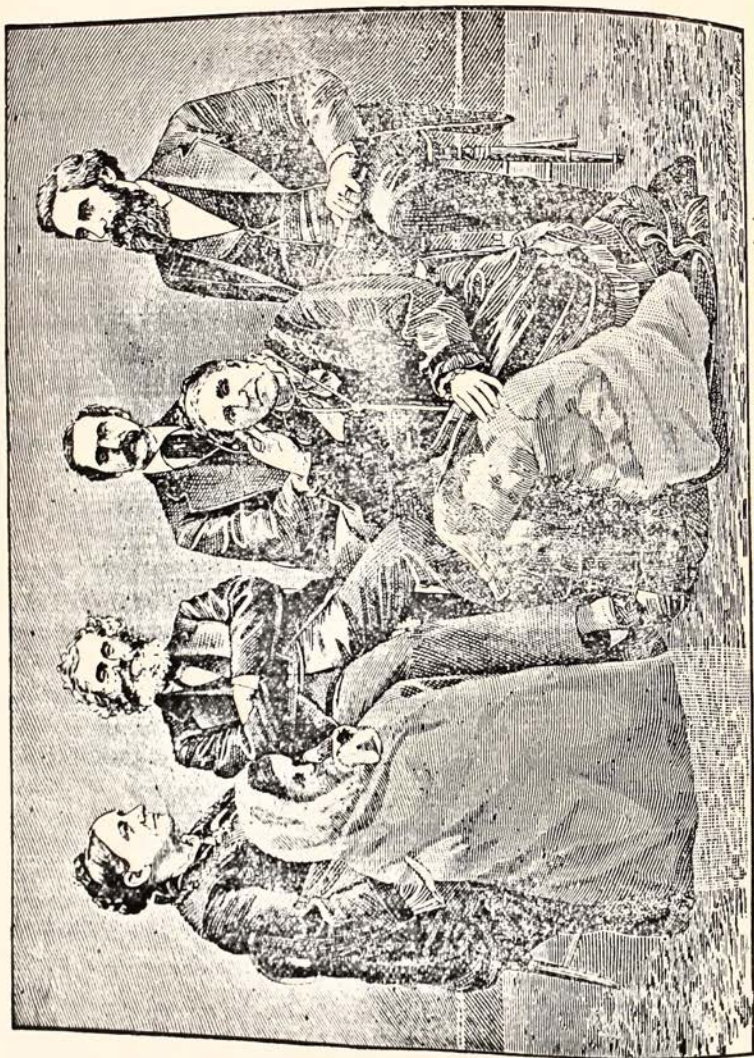
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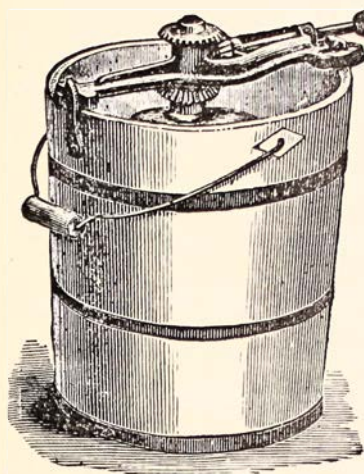
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Photograph of Spirit Children. — See March No. (1884) of Facts for description.

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AT ONSET BAY

During Camp-Meeting, and at Mr. Harvey Lyman's Cottage,

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MARY EDDY HUNTOON,

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EVERY EVENING AT 8 O'CLOCK,

At the

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Also a Circle for Physical Manifestations in the Light, at

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MRS. STODDARD GRAY AND DE WITT C. HOUGH,

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Hold Seances every night at 8 o'clock in "HOWES HALL," over Mrs. William's store, in Onset. For full

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From Spirit Friends, Admission \$1.00.

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A new collection of words and music arranged in an attractive form of Solos, Duets, Trios, and Quartettes, especially adapted for Camp-Meetings, Seances, Public Assemblies, or Home Circle, has just been published by the author, Herbert Leslie, Esq., also composer of many popular songs of the day. The series as completed thus far consist of the following pieces, viz. :—

That Beautiful City.	When We Pass the Golden Gate.	Passing Over.
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Angel Messengers.	Land of Bright Spirits.	Angel Footsteps.
Beyond the River.	The Spirits' Mission.	Cast thy Bread upon the Waters.

All of which will be rendered by the "Onset Bay" Quartette, during the present Camp-Meeting Season, and copies will be for sale on the ground, price 10 cts. each. All orders may be addressed to
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Barges leave near Post Office 30 minutes before arrival
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For the 6.28 train Monday Mornings, no Passengers will be called for. No
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HAY AND GRAIN FOR SALE AT THE STABLE.

Also, Horses Boarded at Reasonable Rates.

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LEAVE BOSTON.	ARRIVE AT ONSET.	LEAVE ONSET STA.	ARR. IN BOSTON.
8.30 a.m.	10.23 a.m.	8.16 a.m.	10.05 a.m.
12.45 p.m.	2.36 p.m.	8.30 "	10.30 "
3.15 "	3.35 p.m.	11.30 "	1.25 p.m.
4.10 "	5.47 p.m.	5.01 p.m.	7.10 "
SATURDAYS ONLY AT		MONDAYS ONLY AT	
6.07 p.m.	8.24 p.m.	6.28 a.m.	8.56 a.m.
SUNDAYS ONLY AT		SUNDAYS ONLY AT	
7.30 a.m.	9.20 a.m.	6.31 p.m.	8.30 p.m.
LEAVE PROVINCETOWN FOR ONSET BAY		LEAVE ONSET BAY FOR PROVINCETOWN	
5.15 a.m. and 2.03 p.m.		10.23 a.m. and 5.47 p.m.	

Call for Excursion Tickets.

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NUTRITIVE COMPOUND!

It supplies the appropriate elements which are deficient in impoverished blood. The blood is regenerated and improved, the vital force augmented, and the life renewed, causing these masses of imperfectly-organized cells, called tubercles, to dissolve and gradually disappear from the system.

In All Diseases of Women, and as a Preventive of Cancer,

It is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "**NUTRITIVE**," Compound (that which supplies elements of nutrition), you will perceive that for **Both Sexes, All Ages, and All Diseases**, the compound is adapted, where the elements of healthy tissue are required.

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BEGIN NOW to use the **NUTRITIVE COMPOUND**—and let the **OLD PEOPLE**, whose blood is low, and circulation poor, hands and feet cold, be made comfortable from its warming, vitalizing influence.

Let **DEBILITATED WOMEN** use it, and gain some elements of strength, to replace the fearful waste and drain of the life force.

Let the **SCROFULOUS** and **CONSUMPTIVE**, the **ULCERATED** and **DEBILITATED**, of both sexes use this great Restorative **AT ONCE**, and continue it until the restored system needs its aid no longer.

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PATENT DOUBLE-ACTING SPRING BUTTS.

Patented April 18, 1876, and June 19, 1877.

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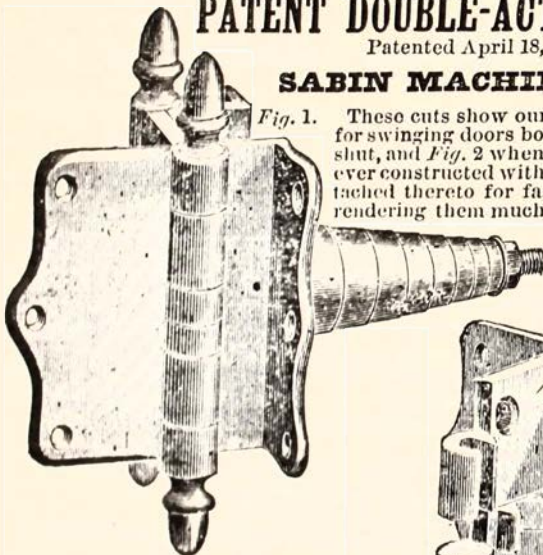
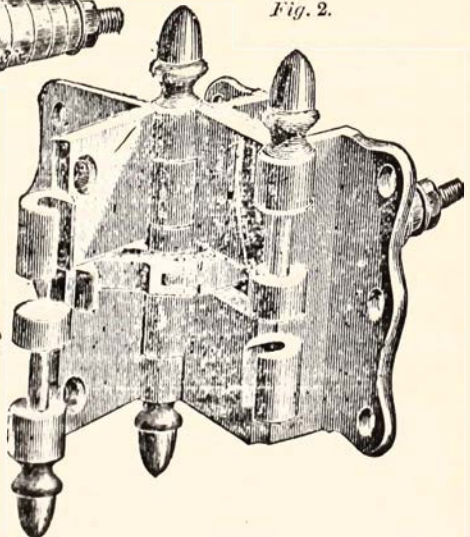


Fig. 1.

These cuts show our Patent Double-Acting Spring Butts, for swinging doors both ways. Fig. 1 shows the Butt when shut, and Fig. 2 when opened. These Butts are the first ever constructed with two leaves only, and with flanges attached thereto for fastening to the door and casing, thus rendering them much more substantial and easy to put on, as the screws are all driven from the

Fig. 2.



outside; and the Butts can be put on ready to operate without opening the leaves of the Butt, and by means of the flanges the door is hung firmly to the casing instead of to a strip, as is the case with all other double-acting Butts. A strong right-angle flange, cast solid on the leaf of the Butt, embraces and clamps the door-stile firmly, and the screws do not become loose, as the strain on them is much less. The attachment of flanges to the leaves of a double-acting Butt is an important improvement, for which device a patent has been issued to us. At the back of the other leaf is attached a powerful volute spring, the draw-rod of which is linked to the first-named leaf, and throws the strain of the spring in a direct line with the center of the door. This spring holds the door up firmly to its place, and obviates all tendency to sag. Full directions for setting, and screws sufficient to hang, our Butts accompany each order. **Send for Catalogue.**

TESTIMONIALS.

Mr. J. B. Colton, of Garrettsville, Ohio, writes: "I enclose \$2.00 for my subscription for *Facts*. Please send them on as fast as they are ready. I am anxiously waiting; would like a number every two weeks."

Mr. Joseph G. Patton, of Towanda, Pa., says: "You may enter my name on your list for another year. The publication of facts by competent and reliable authors is something which has long been needed."

Mr. John N. Eames, Charlestown, Mass., says: "I have been very much interested in reading the facts published in your magazine. They are doing a good work, and will in time find their way into households that would reject spiritual truth coming in many other forms."

Mr. D. H. Rasbach, of Canastota, N. Y., says: "I received your first volume, in four numbers, of *Facts*, and have found them very interesting. If I could not duplicate them, \$10 would be no object for me to part with them. I have given your address, and notice of the work, to many of my friends, and will continue to do so. I herein enclose two dollars for another volume."

Mr. C. G. Hellebery, of Cincinnati, Ohio, encloses a post-office order for another year, and remarks: "Your *Facts* are exceedingly interesting, and will stamp out error wherever they go."

"The spiritual quarterly magazine, *Facts*, opens its second volume with the March number, the contents of which are creditable to a work that is of inestimable value as a means of making known the basic truths of modern spiritualism. A portrait of Dr. Fred L. H. Willis serves as its frontispiece, and an interesting account of his spiritually mediumistic experiences, principally of the physical phase, which culminated in his expulsion from Harvard College, is reproduced from the *Banner of Light*. Numerous authentic accounts of spiritual phenomena of a later date are also recorded in this elegantly-printed octavo. This work is for sale at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston. It merits an extensive circulation."—*Banner*, May 12, 1883.

50 WEST 12TH ST., NEW YORK, Feb. 8, 1883.

To the Editor of *Facts*:

Dear Sir,—I am in receipt of the last number of your most valuable and interesting publication, and I need scarcely say that I am glad the phenomena of spiritualism has found so truthful a representation. I have sent several copies to my friends in Europe and in India; and in a letter before me I find expressed my own thought upon the matter. While in my somewhat extensive "wanderings" I have only heard one opinion: "Facts are what we want, and here they are." Both Mrs. Fletcher and myself welcome its coming, and sincerely trust it will receive the hearty support it so richly deserves.

Yours for the truth, J. WILLIAM FLETCHER.

29 INDIANA PLACE, BOSTON, Feb. 7, 1883.

L. L. WHITLOCK:

Dear Friend,—Your *Fact* magazine embodies an idea which had long haunted my own brain,—to preserve the current testimony of many competent observers of spiritual phenomena in such form as eventually to constitute a library of reference, where the varied and multiform phases of mental and physical manifestations of spirit power may be intelligently studied and compared. I am sincerely glad that you have undertaken this work, and hope you may be amply sustained.

A reliable compilation of well-attested facts is as essential to accurate thinking concerning the realm of spirit as of the world of matter.

"God writes his thoughts in facts, in solid orbs, in living souls."
To "think God's thoughts after Him," we must cognize these facts.

"The simplest peasant who observes a truth,
And from a fact deduces principle
Adds solid treasure to the public wealth.
Facts are the basis of philosophy;
Philosophy, the harmony of facts
Seen in their right relations."

Yours fraternally,

DR. H. B. STOREK.

Wm. S. Butler & Co.

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—o—
1883.—WINTER.—1884.

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FACTS.

All Correspondence should be addressed to L. L. WHITLOCK, Editor, P. O. Box 3539, Boston.

INDIVIDUAL LIBERTY IN INVESTIGATION.

Believing that descriptions of phenomena which have just occurred, will be the most interesting to our readers, we hope our contributors will excuse us for publishing in this number, so many statements of what has been seen at Onset this season, while we have on hand many communications received by mail; and statements at our Fact Meetings, that should receive attention. We have never seen as many of the best mediums at any one place, as have been here this season; and nowhere has it been our good fortune to see such perfect harmony, and for these reasons so good an opportunity for investigation. It would take many times as much space as we have in this magazine, to give all the well-authenticated statements of phenomena, which have occurred at Onset this summer, under satisfactory conditions to the most intelligent spiritualists and investigators.

We have often stated that we did not consider that spiritualism depended upon any outside *issue*, however *important that issue* might be. But to the *demonstration of the existence of the spirit world* by actual contact through mental and physical phenomena of such a character as to *thoroughly demonstrate its truthfulness*. Nor do we consider that any person or persons have a *right to dictate* as to *how the spirit world shall demonstrate their presence*, or to mortals under what *conditions they shall hold circles*.

The human family have a right to think and investigate *any science* as they desire, unless they trespass upon their neighbors' rights.

FACTS, "devoted to the statements of mental and spiritual phenomena," does not *claim* to relate *only* such phenomena as is accepted and proved beyond question, but to publish the statements of persons who believe what they write, and are as much entitled to their opinions, as they would be had their education given to them an M.D., D.D., or LL.D., all of which would not give them the first reason for claiming the right to judge of the phenomena of spiritualism *without investigation*. Therefore, when a person with good common sense, gives us a statement of phenomena he believes to be true, we do not stop to ask by what *scientific man* or *circumstances* he was surrounded, or on whose *authority* he speaks, believing that a person has a right to say he has *seen his father* and *knew him*, without his ability being questioned.

Onset, Aug. 10.

Written March 31-1884 at Shade Hall Providence R.I.
before an audience of about 500 people - P.O. A. Keeler

Slater bought by L. L. (L.) Hutton May 31

The war of the Revolution
was a struggle over an
idea of human freedom, but a
war of ideas, and not a
war of arms, and in all
matters of fact, the war was
the war of the ideas, and all
the war was
Joseph Warren
and

of independent State writing

FACTS.—MISCELLANEOUS.

SOME THOUGHTS ABOUT MATERIALIZATION.

No branch of our work or philosophy of today is creating so much speculation or controversy, either within or without the spiritual ranks, as materialization. The spiritual press is devoted largely to the gathering of its facts or the discussion of its merits; and the great body of the spiritualists themselves are carefully observing, recording, and philosophizing upon its known demonstrations. Materialization is an established, a living, fact; but it is having the same fight for its existence and recognition that the earlier phases of spiritual manifestations underwent more than thirty years ago.

When spiritualism—or modern spiritualism, so called—lay a puny, new-born babe, cradled in an humble farm-house in Hydesville, the wise men, the doctors, the priests, the savants, called in to view the little stranger, and say what manner of man it might be, pronounced it a monster, a child of evil, a devil, born to deceive and destroy the children of men, and drag them down to the hell from which it sprang. But in spite of their best efforts to strangle this incipient Lucifer, the child waxed and grew; proving its title to a divine origin by the strength of its arm, the healing it bore upon its wings, and the flowers of hope, of joy, and of love, springing wherever its footsteps pressed the sod.

So with this later phase. Opposition can but strengthen. The more it wrestles with ignorance, with dogmatism, with priestcraft, with materialism, the stronger its powers to overthrow; and that it will finally conquer its enemies and set its foot upon their necks is as certain as that light and truth dissipate darkness and error.

I have been asked to contribute my mite to the ocean of literature concerning this subject of absorbing interest; but although I have been a close student and observer for the past two years, I feel quite unable to cope with it, and to teach adequately what I do not understand myself. But if I am unable to impart knowledge, I can at least point out the path that everyone must travel for himself. "There is no royal road to knowledge;" and this rule holds as good in investigating spiritualism and materialization as in any other study, art, or science. *Every man must learn of himself and for himself.*

In stating what I am about to write, I know I stand under the disadvantage of being connected with the work, and may be thought to have a self-interest; but I must speak my thoughts, and all I ask is a hearing. If

what I say fails to convince your judgment, why, pursue your own course of investigation; and if you obtain anything of value, I shall be only too glad to accept information from any source.

First, I deprecate all "test conditions," so called. I can fancy the storm of indignation I bring down on my devoted head in voicing this sentiment, but I must repeat and maintain it; "*test conditions*" are *poor tests*. There are other proofs far above, and beyond are interior and subjective knowledge and conviction that cannot be shaken. If asked what harm there can be in imposing these tests, I would answer: None to the medium, perhaps, if the sitters are in the right condition. But can they be alert, suspicious, looking only for fraud, rejecting every effort made by their spirit friends to reach them, dropping every proof as it is given, and still reaching out empty hands, crying: "More, more, give us more." We need the warmest encouragement, the heartiest applause, to call out our *best*. Is it likely our friends on the other side are less sensitive? Jesus knew this truth when he said that to enter the Kingdom of Heaven we must "become as little children;" and that "to him that hath shall be given."

It is a pity that the child cannot disembowel his doll to find the noise, and still have the cry; but if he would enjoy the toy in its integrity, he must take the interior workings on faith.

Let a stranger, alike unknown to the medium and the company, enter for the first time a materializing circle; a form, a spirit, a something—he knows not what—issues from the cabinet. Now, although he has himself bound and secured the medium, he cannot resist the feeling that there is some "out," some trick, about it; but if that form, impelled by love, approaches him, throws her arms about his neck, and, in tenderest tones, appeals to the memory of their mutual affection for recognition, recalling herself by name, and addressing him as father, husband, brother, showing him the familiar yet unfamiliar face, I tell you there is a force and a conviction in that manifestation that all the powers above or beneath the earth could not shake.

As I am writing for *Facts* perhaps I had better adduce two or three as a support to my theory. They crowd in so thickly that I must give the first presenting themselves to my memory. If I refer only to events occurring at the seances of Miss Gertrude Berry, I must be forgiven, as my observations are necessarily limited, for the most part, to her circles.

Last Sunday evening, Mr. V., a resident of Onset, attended, for the first time, Miss Berry's seance. A spirit coming out of the cabinet called herself Etta V., and asked for her husband, pointing to him. Astonished, he bounded up, and a most tender greeting passed between them. Mr. V. called the next morning to tell the story, and to assure us that no one here-

abouts knew that he had ever had such a wife. He was married to her the day before starting for the war, and she died before his return; so that, although she has always had the most tender place in his memory, he has never spoken of her here,—perhaps because of that very tenderness. He said he recognized her perfectly, and that she had spoken to him of events which it was impossible anyone else could know. Now, could cords or seals have made that proof any the more convincing? If all the doors and windows had been thrown wide, could human agency have reproduced that young bride, coming in the freshness of her youth and beauty from the dust and the silence of twenty years?

Last winter Dr. P. Dyer, of Farmington, Me., being present at a circle given by Miss Gertrude, the spirit of an old gentleman, formerly an inmate of the doctor's family, came to him; and, in the course of conversation, remarked: "We have a new spirit with us, who came over today from Farmington." "Who is it?" inquired the doctor. "Uncle——Stoddard," replied the old gentleman. Now, the doctor has proved the spirits, and believes in them, so the next morning he sent a message to a resident of Farmington: "When did Uncle Stoddard die?" The reply came back: "Yesterday," at such an hour, I forget it now. Now, we have no friends in Farmington who could telegraph us such news; and we must conclude it came over the celestial wires. There was much surprise and gossip over the doctor's strange enquiry in Farmington, and when he returned home and told his story, the people were more astonished still, and the incident found a place in several of the Maine papers. Had the circle been held under the auspices of professional fraud-hunters, and with "strict test conditions," it is highly probable that the spirit of the old gentleman could not have manifested and given such convincing proof.

Another argument used against materialization, and by some very good men and women too, is that we do not need it, that it is too earthy, material, and altogether coarse; we should be able, say they, to raise ourselves to such a height that we could feel the presence of our friends by our spiritual instincts, and not require the conviction of our natural senses to assure us of their continued existence and love. A very good and a very earnest clergyman of Boston says: "I do not ask my spirit friends to materialize themselves for me, I want to etherealize myself for them." Very good, Mr. Bartol, but we have not all reached your spiritual plane, and I recognize, in the growing interest in the materializing phenomena, a desire on the part of men to be assured of something above and beyond this life; and an awakening to the sense of eternal duty and responsibility devolving upon them by reason of the possession of an undying soul. Now, we are not all ethereal enough to breathe the thin air of the holy mountain; nor can the inspired vision of prophet or saint picture to our eyes the glories

of the eternal city. We reach out into the darkness for our loved and our lost. We are human; and we cry for something that our human senses can comprehend. Have patience with us, O ye saints, on pedestals so high that ye see into the heavens. We are low and weak; but we have an eternity in which to climb to you!

GEORGE T. ALBRO.

Onset Bay Grove, July 9, 1884.

[The richest gifts of man can only come through his intellectual faculties; and while we are, as we always have been, ready to receive the truth through all channels, we believe that our friend, Mr. Albro, strikes at the key-note of investigation,—the *true spiritualist* who has investigated with confidence instead of suspicion,—knows full well that the most beautiful communications often occur under the best conditions when not expected. That *one materialistic fraud-hunter* can ruin any circle, while perfect harmony will make it possible for our spirit friends to make conditions which are beyond question. Therefore, let us receive all with kindness, and accept what we consider sufficiently demonstrated.—ED.]

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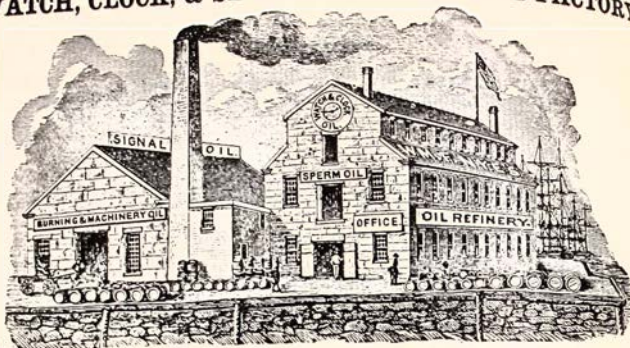
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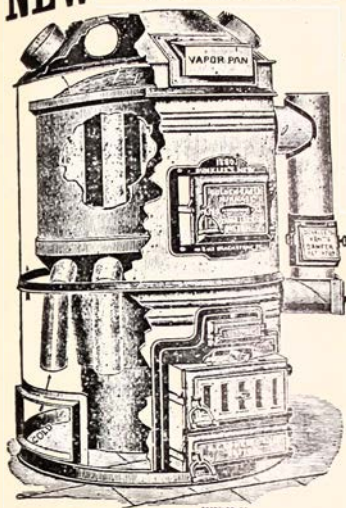
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FACTS.—MISCELLANEOUS.

The following came to us by mail from our old friend Mrs. Julia A. Dawley; we cheerfully publish it, and are glad to forward any movement, by which spirit communion is taught, and to Mr. Ayer we feel as a *spiritualist* personally thankful for his liberality in donating to the cause of spiritualism so beautiful a building. It has long been needed in Boston; and we congratulate this society that they have a member able and willing to make such a donation. We hail with pleasure everything which adds to the spiritual platform more stability, and this edifice cannot help but produce such a result.—ED.

OFFICE OF THE WORKING UNION OF PROGRESSIVE SPIRITUALISTS,
275 COLUMBUS AVENUE, BOSTON, MASS.

To all Friends of Spiritual Progress, Greeting:

In December, 1883, through "The Banner of Light," the Working Union of Progressive Spiritualists took the occasion to make a few statements as to our position, purposes, and designs as a society, but then recently organized and incorporated under the statutes of this Commonwealth, for the practical work of establishing a system of Educational and Benevolent Labor upon a basis so broad and comprehensive as to include the Mental, Physical, Moral, and Spiritual Spheres of Human Life, for the object of disseminating the grand truths of spiritualism necessary to a higher spiritual life, which we deem necessary to a purer and more enlightened civilization. As a requisite to our work, we referred our readers to the commencement of the erection of the First Spiritual Temple, which we promised would be "a suitable edifice for the spiritual home of both mortals and angels, that in point of beauty and utility will compare favorably with any building dedicated to similar purposes in any part of the world, and such a one as every public-spirited and progressive spiritualist may have reason to feel proud of in any land as being worthy this great cause of humanity."

Today the First Spiritual Temple is nearing its completion in fulfillment of our promise to the world, as evidence of our faith and intentions in our co-operation with the angel world to perform the part allotted to us, and as pledged and prompted by conscience and duty.

Accordingly, we can now state that all necessary arrangements are perfected for its completion, within the limits of our own small society, without the necessity of calling upon the many generous men and women of wealth and benevolence, and the love of spiritual purity, who we feel

would gladly have aided us in our enterprise both spiritually and materially, and assisted us to lift the heavy burden from the few who as mortals are virtually carrying the weight alone, could they have rightly understood our motives, purposes, and designs in contradistinction to the ambiguous statements, impressions, and fancies of the misinformed and ignorant, who always have existed and will continue to exist as stumbling blocks and hindrances in all reformatory movements.

Therefore, we deem it necessary to make this statement at this time, so that they who are so inclined can be set right as to our material affairs and desire to be numbered among the co-workers and patrons of this good work, and have the opportunity of the present occasion with ourselves to become contributors, with joint investments and interests, in this our common cause, although not fully prepared to enter into all of the active duties and services now demanded, but are ready and willing to sustain those who are called to do so.

That such an opportunity may be offered, we are now instructed by our guiding spirit band to issue this call to all liberal and benevolent spiritualists and citizens from the humblest to the most affluent, who feel in sympathy with our work, to give all such a privilege of giving of their means from the smallest amount to the greatest for the purpose of assisting in the *furnishing* and *maintaining* the current expenses of the Temple.

The estimated expenses of the furnishing is about \$50,000, which will include as the principle items: the seating of the main auditorium with theater seats, and requiring 1,500; also 2,000 seats for the other halls, seance rooms, and library; organ, gas fixtures, plumbing, carpeting, book cases, furniture, internal decorating, and heating apparatus.

No further donations are now required for the erection of the Temple (which is the property of the Working Union of Progressive Spiritualists, *donated by a single individual*), but subscriptions will now be received from all those who wish to aid in its furnishing and maintenance.

Subscription books are now open to receive pledges or donations, in full payment, or on instalments, best suited to the convenience of the donor.

Parties at a distance desiring to donate may call on or send their contributions to J. C. STREET, Secretary, 275 Columbus Avenue, or to M. S. AYER, 191 State Street, Boston.

Several members of the Union are also authorized to solicit and collect subscriptions, having books bearing the signature of the treasurer, to whom subscriptions may be given should they call on you.

Persons wishing for further information regarding the work of the society can receive the same by addressing the secretary as above.

J. COMMODORE STREET, *Secretary*.

THE INSTITUTE FAIR.

ITEMS OF INTEREST CONCERNING THE FOURTH ANNUAL EXPOSITION.

With that indomitable energy and enterprise which has always characterized the managers of the New England Manufacturing and Mechanics' Institute, a thorough canvass has been made of the United States and Mexico, and the result is especially gratifying to all who are interested in the development of New England and her honored institutions. With one accord the entire South and West have responded to the invitation of the Institute, and the choicest gems of art, the grandest achievements of scientific research, the triumphs of ingenious mechanical skill, and the agricultural and mineral wealth of the land are accumulating in one grand exposition for the delight and instruction of those who visit the Institute Fair. The wonders of Mexico, that land of weird romance, will for the first time be unfolded to northern gaze; and these exhibits, while only a fraction of this mammoth exposition, will be viewed with mingled feelings of wonder, surprise, and delight. Among them are 170 specimens of ores from the States of Queretaro, Hidalgo, Guerrero, Michoacan, Mexico, Durango, Jalisco, Zacatecas, Vera Cruz, Puebla, Chihuahua, and Sonora; 104 varieties of woods, principally from Michoacan and Vera Cruz; 30 varieties of fruit from Orizaba and Cordoba, canned by a native Mexican; fibres, raw and manufactured, from San Luis Potosi; leather of excellent quality and finish from Guadalajara, and over 350 styles of pottery from the same place; jellies, preserved fruit, and Indian work from Morelia; feather pictures, rag figures and curious Indian work from Mexico and Morelia; 70 styles of baskets from Toluca; coffee and sugar from Cordoba and Uruapan; scarfs and rebozos from Leon; zarapes from San Miguel and Saltila; building stone and tiling from Mexico and Guanajuato; canes and glassware from Apizaco; silver and filigree work from Mexico; sombreros, saddles, and harness from Mexico and Leon; iron ores and castings from Durango; 160 choice plants from all parts of the republic; stuffed birds and painted and enamelled ware from Patzcuaro; fruits and dulces from Mexico; pulque from Apam, bottled by the Sciandras process; membrillo of quince wine from Mexico; corn, wheat, and all Mexican grains; straw pictures, curios, and marble from Pueblo; and, more valuable than all the other objects collected, a full line of paintings by Mexican artists.

A Mexican adobe house, 125 feet long and 180 wide, with a second patio in the rear, is being erected in a prominent place within the Exhibition building, and furnished in Mexican style, and adorned with fountains, flowers, etc. Four native Mexicans have contracted to come to Boston and take charge of all the arrangements. The art gallery will be under the charge of a Mexican artist, graduated from the San Carlos academy.

The capacity of the art galleries has been increased by the addition of an annex larger than either of the former galleries. The magnificent collection of paintings, crayons, and portraits includes the famous picture "Battle of Lookout Mountain," the property of the heirs of General Hooker; "The Nymph Bathers," by Bougereau; "The Landing of Ponce de Leon," by Thos. Moran, and other notable works of art. The most important manufacturing firms of the country, the leading dealers in various branches of trade and hundreds of inventors find at the Institute Fair a magnificent opportunity for display and comparison; while the public verdict as to the relative merits of competitive exhibition can here be reached in the most direct and unqualified manner. Among the important improvements is the establishment of a Press parlor, where the newspapers of New England can be represented, and where business or social relaxation can, at will, be followed. Independently of the usual excursion rates, arrangements will this year be made for special rates to Sunday schools, public schools and associations, and correspondence on this subject should be addressed to Mr. John M. Little, chairman of committee on conduct of fair, or Mr. John F. Wood, treasurer and general manager, Institute Fair Building, Boston. It has been decided to make certain alterations, whereby a few more exhibits can be received; and persons desiring to be represented can obtain full particulars by addressing the general manager, as above. The fair will open Wednesday afternoon, Sept. 3, at 2 o'clock, and close Saturday, Nov. 1, at 10 o'clock P.M.

NOTICE.—A book containing our reports of the Fact meetings held at Lake Sunapee, N. H., and Queen City Park, Vt., camp-meetings has been lost, and we would be greatly obliged to our friends who made statements of phenomena at either of these places if they would write them for us.

INSTITUTE FAIR.—Our readers who expect to visit the Institute Fair at Boston may be interested to know that most of the slates which have been illustrated in this magazine are on exhibition at that Fair. This we believe is the first exhibition of the kind ever made at any of our large fairs.

SKETCH OF THE LIFE OF EDWARD S. WHEELER.—We have received from Mr. Geo. A. Bacon, of Washington, D.C., a copy of his sketch of the life of Mr. Edward S. Wheeler, published by Messrs. Colby & Rich, of Boston, Mass., for which we return our thanks. We deem it a just tribute to an honest and talented man whose soul was large enough to speak the truth.

Erratum.—In the August No., page 132, the words "fine comb" should read pine cone.

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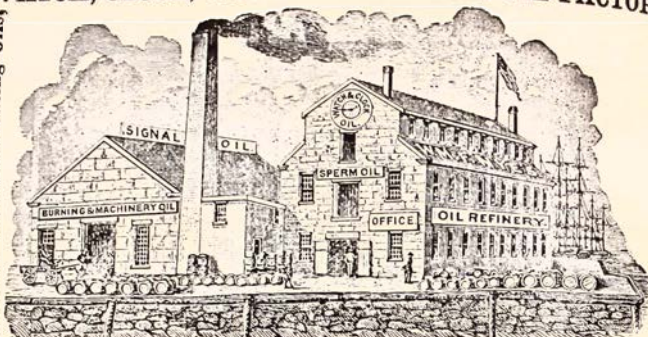
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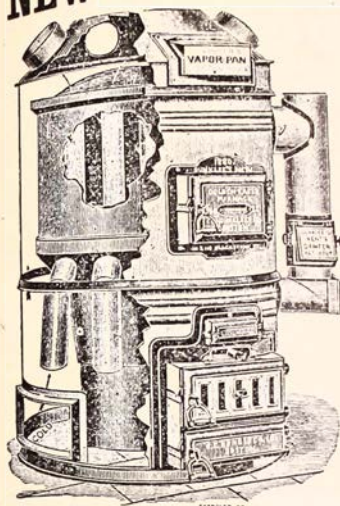
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Let the **SCROFULOUS** and **CONSUMPTIVE**, the **ULCERATED** and **DEBILITATED**, of both sexes use this great Restorative **AT ONCE**, and continue it until the restored system needs its aid no longer.

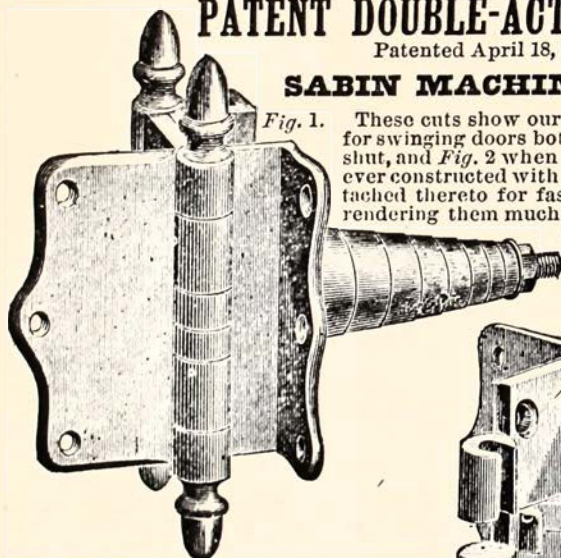
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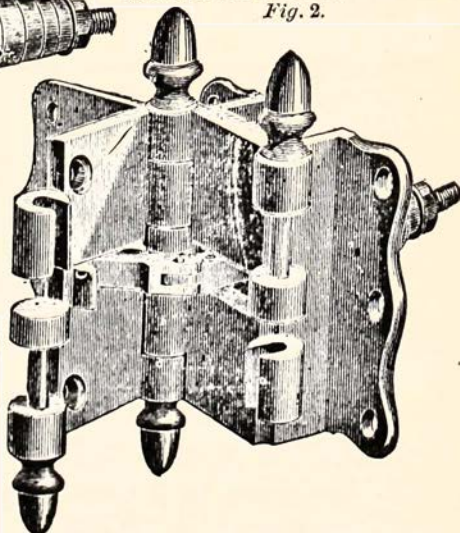
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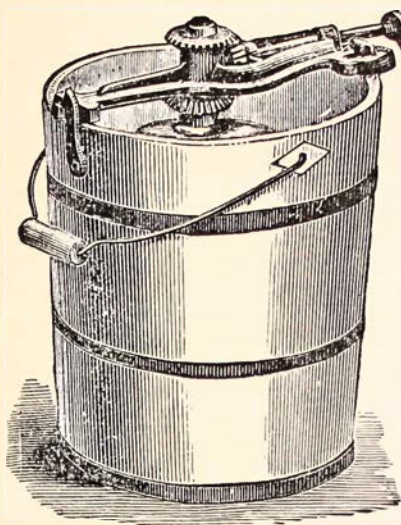
Fig. 2.



outside; and the Butts can be put on ready to operate without opening the leaves of the Butt, and by means of the flanges the door is hung firmly to the casing instead of to a strip, as is the case with all other double-acting Butts. A strong right-angle flange, cast solid on the leaf of the Butt, embraces and clamps the door-stile firmly, and the screws do not become loose, as the strain on them is much less. The attachment of flanges to the leaves of a double-acting Butt is an important improvement, for which device a patent has been issued to us. At the back of the other leaf is attached a powerful volute spring, the draw-rod of which is linked to the first-named leaf, and throws the strain of the spring in a direct line with the center of the door. This spring holds the door up firmly to its place, and obviates all tendency to sag. Full directions for setting, and screws sufficient to hang, our Butts accompany each order. **See** Send for Catalogue.

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FACTS.

All Correspondence should be addressed to L. L. WHITLOCK, Editor, P. O. Box 3539, Boston.

WHO ARE COMPETENT WITNESSES.

This magazine has at last become a source of acknowledged good. From far and near come the hearty good wishes of many whose unsought praise is worth at least working for. We are more pleased than we can express that this to us important work has and is receiving so much attention. It is certainly only through these phenomena that we can ever hope to educate mankind to spiritual truths. We may be able to worship ideals of our own making, but not the *true* God, unless we know his works, and through them get some idea of the Infinite; and so with our friends and their existence after the death of the material body.

Some may be satisfied with such a body for a while, but in the end the great world of matter becomes dissatisfied, and we then look for some higher and more comprehensive knowledge of the future. We all want to know *where* our friends have gone, and it is only through these phenomena that we can hope to answer this question.

It is not enough that we have investigated and know these truths, but it is our duty to see that our neighbors have the same opportunity. We are not carrying out the command of that greatest of all *mediums* to his disciples, when he said to them: "Go preach the Gospel to all creatures," unless we do. He also said: "Greater works than these shall ye do also," therefore, we believe it to be the duty of every person, no matter what his position in life, to do something to spread this glorious truth.

Spiritualism is agnostic in its tendencies, it is critical in its methods, and absolute in its demands. No true investigator accepts spirit communion by faith, truth comes to him through absolute investigation, and can only be accepted when his critical mind is convinced. While this is the case, there are many who, like children at school, are unable from want of knowledge to reach into the depths of scientific research, and find the hidden truths of which the world is full. Therefore, we are called, as spiritualists, incompetent witnesses of this phenomena; and while there may be cases of this kind, the average spiritualist knows a phenomenon when he sees it, as well as the average farmer knows a result in agriculture, although he has not a diploma from an agricultural college. We do not under-estimate an edu-

cation, no matter how obtained, whether from the college of sciences or from nature, whose broad expanse, slowly it may be but surely, teaches the sons of every clime the great truths which science has at most proved and tabulated. Thus we see that what a man knows by his study of nature's laws, through her own means, is just as true and as good an education, as far as it goes, as though he had learned the same from books, or in the class room of the wisest professor; therefore, we have no right to under-value these wonderful phenomena, which are as good and correct when coming from the unlettered as from the best scientific investigator, providing the person is a competent witness; and we have no right to disregard the statements of persons whose intelligence gives them a right as observers to know what they have seen.

No scientific *fact* has been established by a *single* witness; and so we deem it necessary that a collection of the records of these phenomena should be made before the truth can be known beyond doubt.

We are not disposed to question any person's right to form conclusions from their own experiences, but we are inclined, for the good of others, who have not seen, to have the evidence so strong that they will accept it as they do the phenomena of other sciences, on the assertions of others. Were this the case, no *facts* in nature would be more perfectly demonstrated. And while I would have the evidence as strong as possible, I would have every effort made to prove to each person by experience this truth, for well I know that it is only through absolute experience that these things may be known satisfactorily to all.

We hope those who read this article will favor us with the best descriptions of phenomena they can. Do not wait for some learned friend to write it for you; but, in your own way and language, give it as it appeared to you.

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Distinguished for his Psychometric power in locating Minerals and other objects on Land and in Water, such as Gold Mines, &c., Ships Sunk and Bodies Drowned, will give Sittings, Diagnose Disease, and Treat Magnetically during his stay at Onset.

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WATCH, CLOCK, & SEWING MACHINE OIL FACTORY.

Especially Fine Lubricating Oils,

For All Kinds of Machinery.

HONORABLE MENTION, VIENNA, 1873. MEDAL AND DIPLOMA, PHILADELPHIA, 1876. HIGHEST AWARD, PARIS, 1878.

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ARE NOW UNIVERSALLY USED, AND STAND
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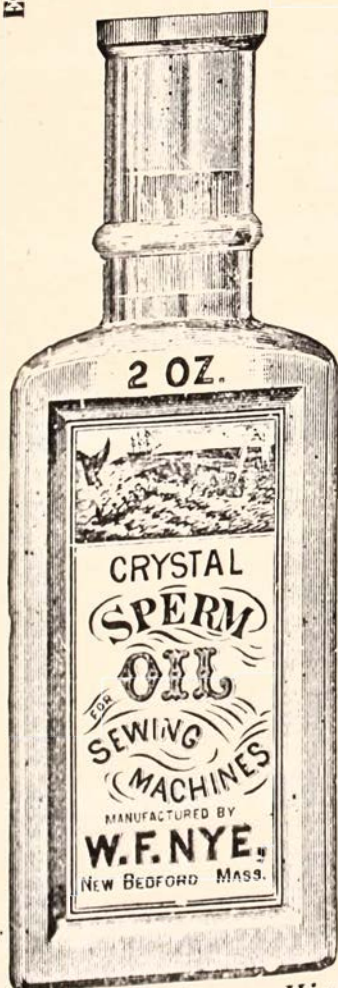
THEY ARE BEAUTIFULLY CLEAR AND BRIL-
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CHICAGO, June 28, 1879.

MR. WM. F. NYE.—

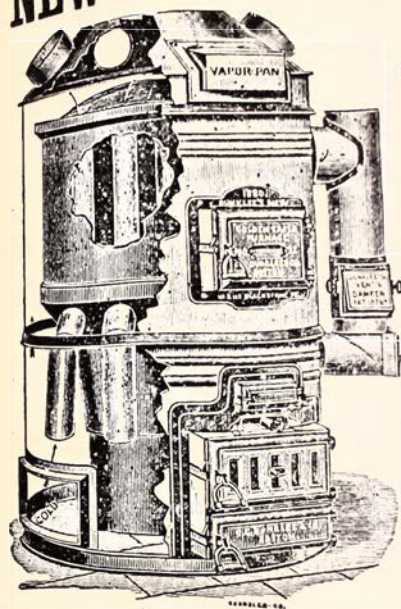
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NUTRITIVE COMPOUND!

It supplies the appropriate elements which are deficient in impoverished blood. The blood is regenerated and improved, the vital force augmented, and the life renewed, causing these masses of imperfectly-organized cells, called tubercles, to dissolve and gradually disappear from the system.

In All Diseases of Women, and as a Preventive of Cancer,

It is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "**NUTRITIVE**" Compound (that which supplies elements of nutrition), you will perceive that for **Both Sexes, All Ages, and All Diseases**, the compound is adapted, where the elements of healthy tissue are required.

Testimony from Hundreds of Patients, which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

BEGIN NOW to use the **NUTRITIVE COMPOUND**—and let the **OLD PEOPLE**, whose blood is low, and circulation poor, hands and feet cold, be made comfortable from its warming, vitalizing influence.

Let **DEBILITATED WOMEN** use it, and gain some elements of strength, to replace the fearful waste and drain of the life force.

Let the **SCROFULOUS** and **CONSUMPTIVE**, the **ULCERATED** and **DEBILITATED**, of both sexes use this great Restorative **AT ONCE**, and continue it until the restored system needs its aid no longer.

\$1.00 per box, 6 for \$5.00. Sent by mail. Address **Dr. H. B. STORER.**

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PATENT DOUBLE-ACTING SPRING BUTTS.

Patented April 18, 1876, and June 19, 1877.

SABIN MACHINE CO., Montpelier, Vt.

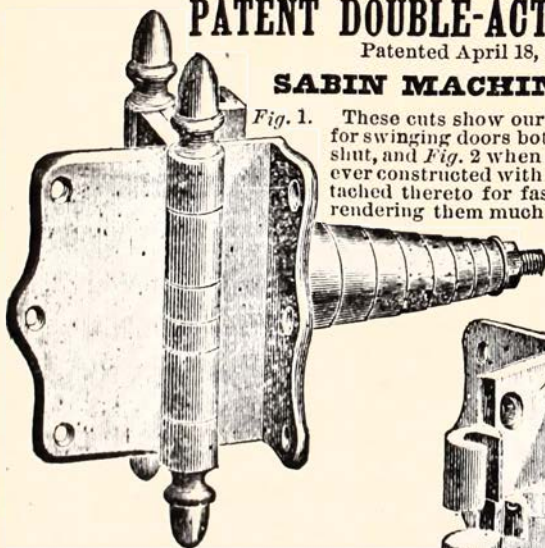
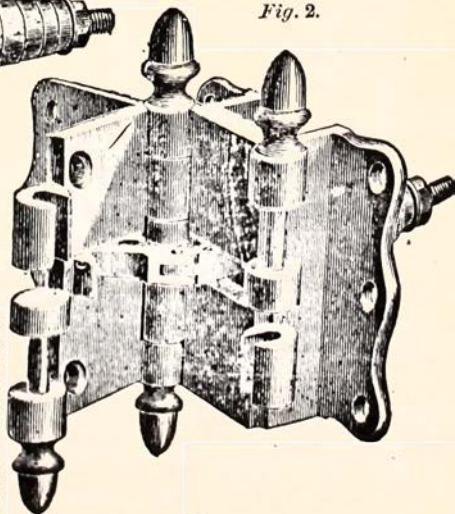


Fig. 1.

These cuts show our Patent Double-Acting Spring Butts, for swinging doors both ways. Fig. 1 shows the Butt when shut, and Fig. 2 when opened. These Butts are the first ever constructed with two leaves only, and with flanges attached thereto for fastening to the door and casing, thus rendering them much more substantial and easy to put on, as the screws are all driven from the

Fig. 2.



outside; and the Butts can be put on ready to operate without opening the leaves of the Butt, and by means of the flanges the door is hung firmly to the casing instead of to a strip, as is the case with all other double-acting Butts. A strong right-angle flange, cast solid on the leaf of the Butt, embraces and clamps the door-stile firmly, and the screws do not become loose, as the strain on them is much less. The attachment of flanges to the leaves of a double-acting Butt is an important improvement, for which device a patent has been issued to us. At the back of the other leaf is attached a powerful volute spring, the draw-rod of which is linked to the first-named leaf, and throws the strain of the spring in a direct line with the center of the door. This spring holds the door up firmly to its place, and obviates all tendency to sag. Full directions for setting, and screws sufficient to hang, our Butts accompany each order. Send for Catalogue.

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The only Freezer ever made having three distinct motions, thereby producing *finer, smoother Cream than any other Freezer on the market.* Acknowledged by every one to be the best in the world. **Over 300,000 in use today.** Outside Irons Galvanized, but all inside the can coated with **Pure Block Tin.** Tubs water-proof, easily adjusted and operated. We also carry large stock of Packing Tubs, Packing Cans, Ice Crushers, &c. Send for Price List and Catalogue. Address

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The 'Crayon Electrotpe' is a recent invention for producing lithograph effects by letter-press printing. The plates are made by our patented photo-electrotype process of engraving, and will print equally as well as a line-engraving. The advantage of this class of work is that it has the appearance of a large amount of labor, while in reality it costs much less than line-engraving, producing a soft and delicate effect at a comparatively small cost. For illustrating books, catalogues, etc., we believe the Crayon Electrotpe will be largely used in the future. By sending pencil sketch or photograph, estimates will be promptly furnished. For specimen sheet of our work, and further particulars relating to our new art, address

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FACTS.—MISCELLANEOUS.

THE TWO SAGES,—GALEN AND SOLON.

BY LUTHER COLBY.

High up in the ethereal heavens,
Which count the spheres by infinite sevens,
Are dwelling spirits clad in cloth of gold;
Sapphires and emeralds glisten from each fold.
In form, the human they quite far excel;
No more than this my Angel Voices tell.
On mountains high and o'er vast plains they've trod,
But yet have never found the *one* called "God."
Wisdom they've gained and treasured in each heart,
And Love is blended as its counterpart.
These gave them power to visit realms in space,
Where many sages have abiding-place.
Within ethereal spheres of knowledge grand,
Where thoughts mature and intellects expand,
Where universal genius holdeth sway.
Dispensing to earth's people day by day
The arts and sciences for which they pray,
These mighty minds, with inspiration fraught,
Learn well their lessons in this Zone of Thought;
And thus the human race, whose minds are free,
Plucks the ripe fruit from life's immortal tree!
So much—no more—of Nature's God is known:
This is JEHOVAH! this the "Great White Throne!"
Which these grand sages fully comprehend,
And through the angels to the earth now send.

From the *Banner of Light*.

PRESENTATION TO MRS. ROSS.

To the Editor of the *Banner of Light*:

On Tuesday evening, Oct. 28, 1884, a few friends of Mrs. H. V. Ross met at her residence, 172 South Main Street, Providence, R. I., ostensibly for a materializing seance, but the main object was to present her with a tea-service as a small token of their esteem for herself, and also for the grand work in which she is engaged. The presentation was made by Mr. L. L. Whitlock, editor of the *Facts* magazine. The following is a synopsis of his remarks:—

"It is a pleasure to us as friends to meet here, not only to show our love and respect for Mrs. Ross, but to honor her as one of the chosen mediums between the two worlds. Probably among all of the talented scientists, and others of past ages whom we honor for their especial talents or mediumistic powers, no other has received so much reverence as the Nazarene Jesus, whom we as spiritualists consider one of the greatest of all mediums. And for this talent we respect Mrs. Ross, because it is through her, as well as thousands of others, that it is possible for the two worlds to communicate with each other. As a religion, it is the only one that can prove an existence after the death of the material body,—others must accept by faith." Addressing Mrs. Ross, he said, as he handed her an envelope containing the names of the donors: "It gives me pleasure to present to you this beautiful silver as a memento of the love which your friends have for you, and in honor of your mediumship."

Mrs. Ross was so surprised and overcome by her feelings that she could only thank the friends for their kind remembrance of her and her work.

Then followed a seance which, when we consider that about sixty persons were present, was very satisfactory. Forms of many different sizes appeared, frequently two at a time; among others manifesting were two men, one short, the other very tall; two ladies, both taller than the medium, and one lady with a baby in her arms. An old gentleman and a lady came two or three times, and seemed very anxious to be known. Many of the forms were recognized by their friends.

The credit of this reception, securing for Mrs. Ross this beautiful present, is mainly due to Mrs. Grinnell and Miss Hambly.

Mrs. Ross is holding her seances at the same place as formerly, but using the door which was so long a source of question for the front entrance to her cabinet, which consists of a closet or passage between the audience room and her sitting room, in which are three windows, all in full view from the street,—the rooms being on the second floor, under which is a shop. The only door by which an accomplice could enter leads out of this sitting room, and was sealed on the outside at this seance in the presence of the following-named gentlemen: Mr. W. A. Fisk, Mr. Chase, Mr. Mason, Mr. Rose, and Mr. L. L. Whitlock, of Providence, and Mr. Fifield, of Pawtucket. After the seance these gentlemen agreed that the seals were as they had left them, and that the door had not been opened. All present had the privilege of examining the rooms before and after the seance. As Mr. Whitlock wrote in *Facts* over two years ago, "where do the second and third figures who walk, talk, and act like human beings come from, supposing the first to be the medium?"

VINDEX.

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Seats secured in advance, personally or by letter.

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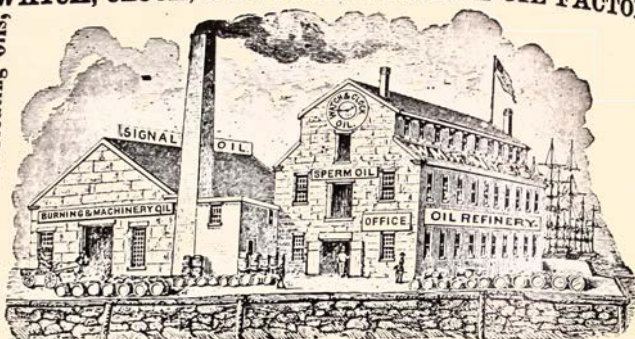
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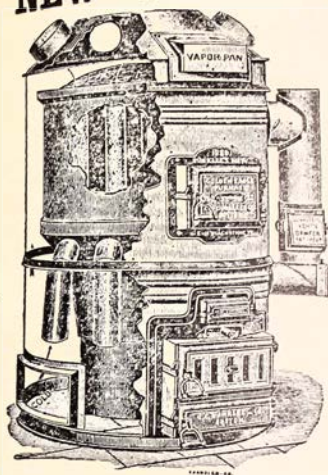
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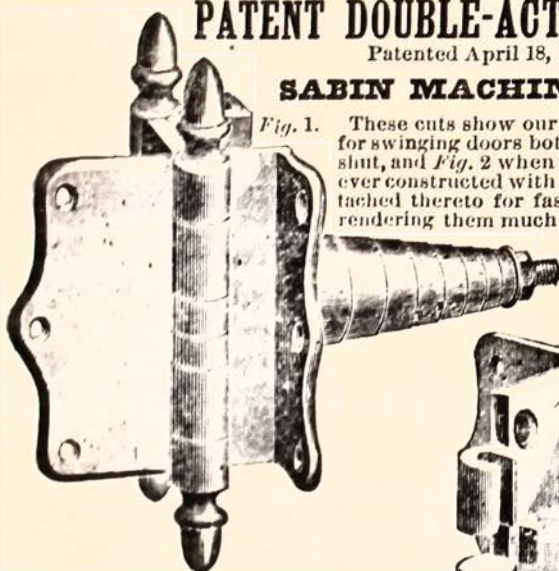
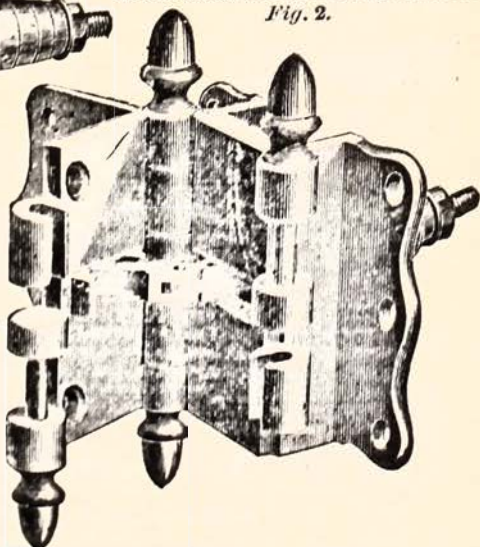


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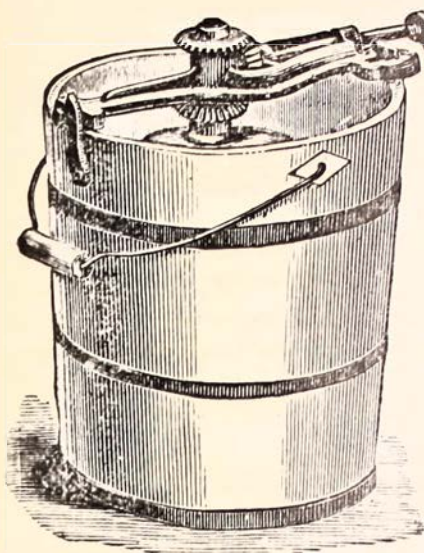
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FACTS.

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DEVELOPMENT.

We do not intend in the following remarks to be egotistical, but to suggest what seems to us to be an important matter, viz., the development of mediums in the intellectual realms of thought, by surrounding them with proper conditions.

Our seances, which only call out the social, cannot be expected to be schools of scientific research. As an illustration, — you could not expect in the earth life to get the highest intellectual development in the minor walks of physical employments, nor from the class of people whom you would naturally find in those avocations; therefore, you could not expect by such means to get the best intellectual thoughts from the same class of spirits. Our idea applied is this: you cannot get a high scientific lecture without the source; therefore, you must make such conditions as will secure to you the communion of those spirits which are capable of teaching the truths you desire to learn. What people seek can generally be told by their surroundings; the man of high mental aspirations will attract to him, both in the earth and spirit life, people who are interested in the same class of intellectual development.

Do not misunderstand our intention; we are speaking only of intellectual talents. A distinction should be made between those higher gifts of spirituality, which include love, justice, etc., and the intellectual, which give the man of science pre-eminence in his acquirements.

If you desired to study any physical science, you would employ a teacher who had devoted his life to study in that direction, and not because he had the best soul, was most humane or loving in his disposition, but as a teacher capable of instructing you. Just so with a spirit; the person who does not know cannot impart; and, therefore, the spirit which teaches you the most love and harmony may not be acquainted with the questions you desire answered.

Our idea is that all questions involving scientific research should call for their consideration the best scientific minds in spirit life, and that mediums who are capable, either naturally or by education, to receive such com-

munications should be chosen, and kept free from all influences not calculated to benefit them in these investigations.

We would apply this rule in exactly the same way to spirits that we would to mortals. You would not expect to converse on a foreign subject in a class where they were investigating any science, and no more should you expect to bring a social conversation up in a seance room where some wise philosopher is teaching the laws of the universe.

Too little investigation has been done. We need more of this work, that we may learn, if possible, the laws of the infinite, which are still beyond our material sight, many of which we believe may be better understood by careful study through mediumship.

We would not underrate all the beautiful lessons we have learned from the spirit world, nor would we for one moment say anything of a disparaging character about mediums who are, in their own way, doing all they can to convince a world of spirit communion; but, while they are doing this, let us remember that still other fields are beyond already ripe for the harvest, and that we cannot be too earnest in this the greatest of all sciences, to learn more of its untold mysteries. We are not yet beyond the threshold. Let us work diligently until we have read from its inner pages the secrets of life beyond the grave.

No wise man can afford to say "I do not wish to know these truths," for to him must come the responsibility of his intention; and "woe to him by whom the offense cometh."

We are not in any way disposed either to question the many advantages which these mediums have been to all the great Christian ages, and, we may say, religious societies of the world; for, as we look over the pages of history, we find that all ages have had their seers and prophets, and that, through them, all creeds and religious forms have had a beginning, showing conclusively that they were individual, and not from the Godhead, for had they been, no difference would have existed. But the personalities showing individual intelligence in each case must convince every scientific mind that it could not be possible that all this conglomeration of different views could have come from one and the same source.

PREMIUMS TO SUBSCRIBERS.

We have already secured pictures of the following well-known persons, and have the promise of others, which we shall add as soon as possible:—

MRS. M. E. WILLIAMS, New York City.

MRS. BERTHA FAY, Boston, Mass.

MISS HELEN BERRY, Boston, Mass.

DR. H. B. STORER, Boston, Mass.

DR. J. V. MANSFIELD, Boston, Mass.

MR. JOHN WETHERBEE ("Shadows"), Boston, Mass.

MR. GEORGE ALBRO, Boston, Mass.

MR. GEORGE A. FULLER, Dover, Mass.

MR. EDGAR W. EMERSON, Manchester, N. H.

MR. L. L. WHITLOCK, Providence, R. I.

These are all fine pictures, size 8 x 10 inches, before being trimmed.

We have the following miscellaneous pictures: —

One of the BERRY SISTERS, and their manager, MR. ALBRO, taken at Onset Bay, in the grove, on the big rock opposite the Association office.

One of DR. H. B. STORER and L. L. WHITLOCK, taken at the same place.

We believe these pictures to be the best photographs ever offered as premiums. They are of people who are all *true spiritualists*. The size is a good one for an easel, or large enough for a wall picture when framed. They would cost at photographic galleries from ten to eighteen dollars per dozen, and are equal to the best.

We hope our subscribers will do all they can to induce their neighbors to subscribe. To anyone who has paid for *Facts* for 1885, and who will send us one new subscriber, we will send any picture we advertise.

See Dr. H. B. Storer's letter in relation to the above photographs, in the Miscellaneous Department.

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FACTS.—MISCELLANEOUS.

BOSTON, Dec. 10, 1884.

29 Indiana Place.

MR. L. L. WHITLOCK: Dear friend, accept my thanks for the very superior photograph of myself, just received. "As face answereth to face in a glass," this mirror-like reflection enables me to see myself as others see me. If your artist shall be as fortunate in catching the lineaments of other mediums and lecturers as he has been with mine, the premiums which you offer will constitute very interesting and valuable mementos of many of the best-known workers in spiritualism. The size of the picture is larger than I expected, being nearly two and two-thirds larger than the ordinary cabinet photographs, and, therefore, well adapted for framing. Your own high appreciation of mediumship, your uniform courtesy to all mediums, and the fairness and just consideration with which as a journalist you treat the entire fraternity, should enlist their efforts in securing for the *Facts* magazine the large circulation which its merits deserve.

If any of my friends desire my picture, I advise them to get it by subscribing for *Facts*.

Yours fraternally,

H. B. STORER.

NEW YORK, Dec. 6, 1884.

L. L. WHITLOCK, Esq., Providence, R. I.: Dear brother, I notice with pleasure in the November number of *Facts* your editorial, "Duty to Mediums." These are timely words which spiritualists in general and investigators in particular would do well to closely study and digest. It well portrays that unprogressive, dictatorial element, apparently unable to rise above a certain level, and ever ready to denounce and condemn everything transcending its own conceptions of truth. How anyone animated with such a spirit can call himself a spiritualist passes my comprehension. Spiritualism, I conceive, as a constant search for truth, and as a system of assimilation of the truth obtained to the individual, resulting in a gradual yet always extending unfoldment of the spiritual being. Progression its watchword, because it is the universal law of being, cannot thrive under any bondage or limitation. It is, therefore, evident that thoughts, words, or actions tending to limit truth, or the search for truth, are antagonistic to spiritualism.

Your remarks about mediums I heartily indorse, and trust that the time is not far distant when the importance of mediumship will be so fully realized that mediums will occupy in the community a position more *en rapport* with their divine mission, and better calculated to bring forward such teachings as will truly light up the road leading towards a complete regeneration of mankind. *En attendant*, let us work.

Yours truly, J. F. JEANERET.

THE NEW YORK BEACON LIGHT.

The second number of this new journal published by Mrs. M. E. Williams, one of the most successful materializing mediums, at 232 West 46th Street, has just come to hand. Its appearance does credit to its publisher, and compares favorably with the best. It contains four pages about seventeen inches long and four columns wide. We can only say that at the small price of \$1.00 per year, this is a jewel and should succeed well. We shall have more to say later.

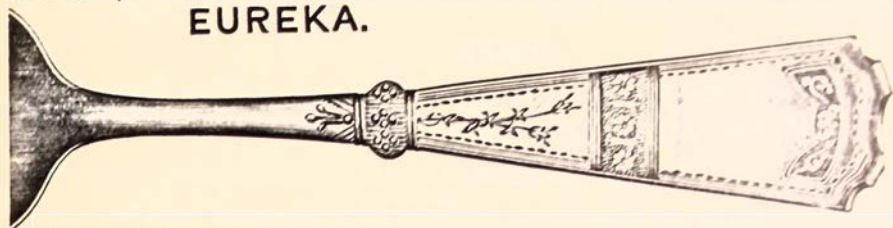
PROCEEDINGS OF THE SOCIETY OF PHYSICAL RESEARCH:—We are under obligations to the Society for Physical Research for a copy of their proceedings. We are glad such a grand work is being done, and hope it will continue. Copies may be obtained of Trübner & Co., Ludgate Hill, London, Eng. Price 10 shillings. Also of Colby & Rich, Montgomery Place, Boston, Mass.

Correction.—On p. 176, 5th paragraph, read 'two forms' instead of 'ten.'

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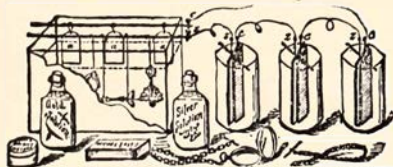
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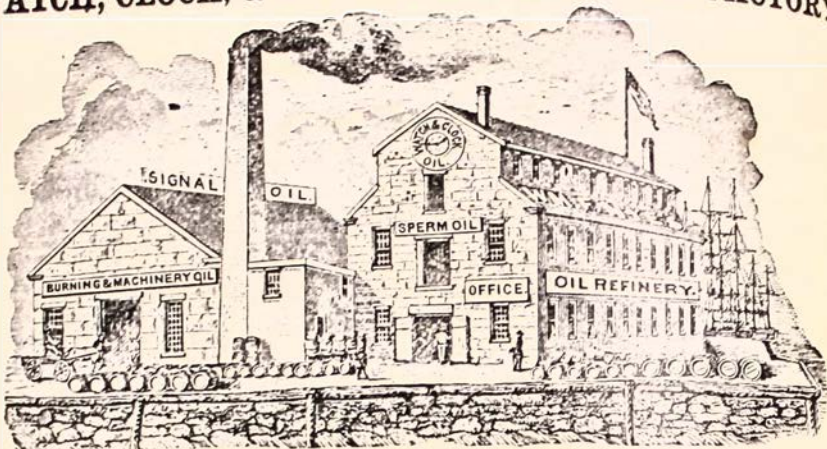
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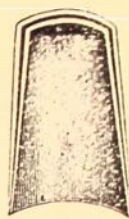
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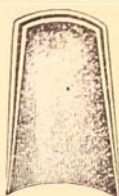
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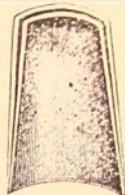
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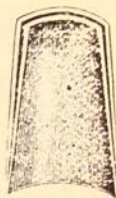


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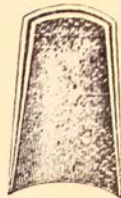
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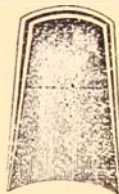
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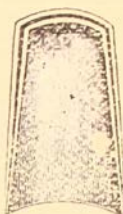
Stiffened
14 k.
Gold.



Filled Gold
12 k.
Engraved.



Filled Gold
12 k.
Plain.



2

PATENT GRADUATED

Stiffened and Filled Gold Thimbles.

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By referring to figure 2, which represents the thimble cut in halves, it will be seen that it is very much thicker where the most wear comes, whereas all other thimbles are invariably of the same thickness throughout, or, if there is any difference, they will be found thinner where ours are the thickest.

The dark line running around the edge of the figure 2, in the middle of the white space, represents the stiffening between the two layers of gold.

Ask your jeweler for them, or send the above price and size of thimble you wish, and we will send it post paid.

BARKER MANUFACTURING COMPANY.

P. O. Box, 145, Providence, R. I.

EXAMINATIONS BY MRS. C. M. MORRISON'S MEDICAL BAND AS FORMERLY.—For medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. Office, 4 Jackson Place, Dorchester District. H. B. WILLCOX, Secretary.

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DR. R. C. FLOWER,

1762 Washington Street, Boston, Mass

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